

THE

1. E. 6.

First Book for English Schools;

OR THE

R

Rational Schoolmaster's

FIRST ASSISTANT:

BEING

A new Method to avoid Perplexity to the Scholar, and a great deal of unnecessary trouble to the Teacher. And in a Plain Easy and Pleasing Manner, to fix the Principles of Religion, as well as the Knowledge, of Letters, on the Minds of Youth.

To which End

It is adorn'd with Short, Entertaining, and Instructive VERSES, of various kinds; TALES, FABLES, RIDDLES, HISTORY, EMBLEMS, and many other Particulars entirely new, and carefully adapted to the Capacities of Children.

'Tis calculated to make reading rather a Pleasure than a Task, and to answer the End of all other Books of this kind, so that Children may learn to read well by this alone. And though adorned with several good and useful CUTS, is Sold for no more than Six-pence, which is the lowest Price that even the worst Books of this Size are Sold for.

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British

Museum

~~IX Bd~~

VII

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Advertisement to Teachers.

IN this Book, which is caculated for the Ease of the Master, as well as the Scholar ; the great Errors of former Books are particularly avoided, and an Attempt is made to supply their Defects. Children are herein led from Syllables of two, and easy Words of three Letters, to Words of Eight, rising gradually by the addition of only one single Letter at a time ; and from Words of one Syllable to Words of Eight, increasing also in a gradual Manner. So that Scholars have in this Book no more than one little Difficulty at a time to contend with ; which seems to be the easiest way of Learning. The Print is good, large and clear, and the Words and Lines set at such distances from each other as to make each Word very plain and distinct. This Book contains not only a great deal more in quantity of Lessons, than any other Book of the Price, but is not as most other Books are, stuffed up with what is not proper for a first Book ; and though the Paper is good yet the Price is no more than that of the worst Book of the same Size. And for those who are inclin'd to promote the Sale of these by taking half a Dozen at a time, may have them so with as much Allowance for their trouble as from any other Book of this Sort.

N. B. All Words that are not at first to be read by the Scholars, are printed for distinction sake either in Italick Characters, or smaller Letters, or put within Parenthesis as (thus)

An Emblem or Allusive Picture.



The Towers height, in length of Time,
Children, by easy Steps, may climb;
But take away one Step or two,
And they will blunder at it so,
That though they do, get up at last,
You'll find, they can not rise so fast.

The P R E F A C E

i

THE first design of this little work, is by the most gradual, and easy advances, to learn children to read; much sooner than they generally do, by the common methods: in order to gain them, time enough at school, fully to confirm them, in the art of reading, before they are fit, to be taken and employed, in any other business of life: that they may, ever after, be able, to read the word of God, with ease and pleasure.

The next intent, is to exercise and improve, the memories of children, and to keep them at first, from being stuffed with nonsense, or from being infected, with what is worse, with bad or vicious poetry, or tales; which afterwards, when remembered, will corrupt their morals; for such verses, songs and idle tales, do sometimes make a part, of the first books for children: now instead of such, and all other books, filled with nonsense, or stuffed with such things, as they can make little, or no advantage of, in time to come; this is contrived, to entertain their ears, with pleasing rhymes; their minds with short and amusing histories; and variety of instructive tales and fables; and to furnish their memories, with such short, pleasing, and improving verses; as may afterwards, by returning to the mind, be as so many monitors, against vice, and constant prompters, to virtuous actions; for the best and greatest part of their lives. This perhaps at first view, may seem more, than it is possible to do, for such children; because their capacities at first, seem to render them incapable, of such improvements. But if we reflect, that the mind is at first, a meer blank, on which may be inscribed, what characters you please, and that the first particulars inscribed upon it, are found to make such deep impressions, as are hardly to be eradicated, during life; there seems to be, an opportunity given us, strongly to imprint, on the minds of youth, such principles of virtue, and religion; as may probably have, a happy influence, on their future lives.

Now if the morals of short histories, diverting tales;

or entertaining fables, by frequent repetition, or pleasing rhymes, can be fixed, in the memories of children ; though they do not comprehend, their meaning at first ; yet these will fill, or furnish their minds, with what may be afterwards of great service ; for though children at first, may be able to remember, only words ; and think not at all, of any sense they contain ; yet the meaning of those words, will in time, be known to them ; and their returning to the mind again and again, as things learned in youth, very frequently do ; may thereby make such impressions, as will resist vice, and encourage virtue. This is a truth, that is very visible, with regard to vice ; for a vile song, an improper story, or a short copy of vicious verses, which are frequently found in books for children, have been excitors, to vicious thoughts, and prompters to vice, for many years. This is experimentally known to be a truth, and therefore I mention it as a caution to Parents, and the Instructors of youth, to take care, what Books they give their children to read, what Tales or Stories they let them hear, or what Songs, they permit them, to be entertained with : now as such are found, to be enticements to vice ; were virtuous precepts, and useful knowledge, properly adapted, to the minds of youth ; by Fables, Tales, short moral Songs, and agreeable Rhymes ; or great variety of such particulars, as seem likely to please children, and were these but made, as agreeable by way of introducing them, as those Tales, that children are diverted with ; might we not then, very reasonably hope, to store their memories by these means, with such Precepts, as might afterwards be of service, in their future lives.

The first books for children, have hitherto for the generality been, so loaded with nonsense, or what is so improper for them, that they are looked upon generally, by most, as trifles ; but as the bettering of the next generation, depends greatly, on the good education, of the youth of this ; if these books, were but properly contrived, agreeably to imprint, on the minds of youth, the first principles

principles of virtue and religion, they might perhaps, if carefully learned, be found to be, of more service, towards reforming of the world, than those that are wrote particularly for men; because good principles, are with more ease implanted at first, than bad habits, are afterwards rooted out. For this reason therefore, one design of this work, is early to plant, in the minds of Youth, an esteem for virtue, and an abhorrence of vice; and to raise in their minds, a strong desire, for virtuous esteem: and to shew them also what sort of behaviour, will certainly make them admired and caressed; and on the contrary, what will displease, their best friends, and bring on them, correction and contempt. And lastly and chiefly, early to instill, a knowledge, love, and filial fear of God, and to make such duties of our holy religion, as are suited, to the years, of young scholars; familiar, easy, and pleasant to them.

The Prejudices of mankind are very great, and hard to be overcome, but whatever is calculated to make mankind, either happy in themselves, or good and useful members of society, ought not in reason, to be looked on as a trifle, but seriously considered. And this subject is so worthy the application, of even the most ingenious men, that I hope, if any great imperfections, are still found in this performance, it will incline some good, and ingenious person, to make up the deficiencies of it, and more properly to treat, of such particulars, as ought to be impressed, on the minds of youth; and to make them as easy, and delightful too, as they can possibly be made: and till that is done as I heartily wish, I make the publick, as well as my own little children, a present of this, and if it does so far succeed, as to lead any to virtue and happiness; or enable youth, to read the holy scriptures, with ease and pleasure, the trouble it has cost, will be abundantly repaid, in the satisfaction it will give; to them, and their affectionate friend,

J***.

The ALPHABET.

a	is most generally pronounced long like aa in the word --- Aaron or like a in the word --- tape
b	— — — — — bee — — — — — behold
c	— — — — — fee — — — — — cellar
d	— — — — — dee — — — — — dear
e	— — — — — ee — — — — — Ge-ne-va
f	— — — — — eph — — — — — full
g	— — — — — ghe — — — — — gentle
h	— — — — — aatch — — — — — hatch
i	— — — — — as in — — — — — high
j	— — — — — jay — — — — — Jacob
k	— — — — — cay — — — — — kalendar
l	— — — — — ell — — — — — whelp
m	— — — — — em — — — — — hemp
n	— — — — — en — — — — — hen
o	— — — — — oo — — — — — hope
p	— — — — — pee — — — — — peace
q	— — — — — kew — — — — — quill
r	— — — — — ar — — — — — arrow
s	— — — — — efs — — — — — drefs
t	— — — — — tee — — — — — tree
v	— — — — — ve — — — — — veal
u	— — — — — as in — — — — — understand
w	— — — — — double-u — — — — — wealth
x	— — — — — eks — — — — — sex
y	— — — — — wi — — — — — why
z	— — — — — feed — — — — — zeal

The Alphabet.

1

(An alphabet to be read easily every way before children proceed to learn syllables.)

a
b c
d e f
g h i j
k l m n o
p q r s t
u v w x y z &
p q r s t
k l m n o
g h i j
d e f
b c
a

The intent of placing the letters in the order above, is this; that all the other letters may be easily hid, but those that are at that time to be learned, and that other letters, may not draw off the eye of a child, or create confusion, or dishearten a child, by making it fear there are more difficulties to be overcome: and by making the scholar say the letters several ways, a teacher may prevent, or easily know whether a child learns the letters by sight, or

by rote, in which masters who teach in the old common way, are frequently deceived.

(Similar letters or such as children are apt frequently to mistake for each other.),

b d The difference between b and d is that the belly of b goes forwards, towards the end of the line, and the belly of d you see turns backwards, towards the beginning of the line; which may be remembered by the following line: d like the drunkard, turns backwards to spew.

c e here we see that e hath an eye, something like the eye of a large needle, but c hath not.

f f f hath at his middle a kind of a hook, but f hath not; which may be remembered by these two lines:

If to observe the stroke you look,
'Tis something like a tenter hook.

h k k is open at the top, but h is not.

m n m he hath three strokes, and n hath but too; m he hath three legs, and so make no mistake.

p q the belly of p goes forwards toward the end of the line, but the belly of q turns backwards towards the beginning of the line; which may be remembered by these two lines

p goes with belly forward, as doth b
but q turns back to spew, like drunkard d.

U u is open at top, but n is not.

V y has a tail to it, but v has none.

r t t hath a top to it, but r hath none,
t by his top-pin is very well known.

(A method easier than the foregoing is rarely wanted, but when ever there is a child so dull as not to be able to learn the letters in a reasonable time by the foregoing method, another may be found that may be still easier, in the 11th page of a little book called the first of all books for children, printed for J. Collier near the Royal Exchange, in 1756, price three pence.)

(The letters are divided into two sorts, vowels and consonants; a, e, i, o, u and y are called vowels, all the other letters are called consonants.)

be—ce—de el—em—en
ef—ge—pe—te es—ex—ar—ka

First Lessons for Children.

a	e	i	o	u	y	ab	eb	ib	ob	ub	A
ba	be	bi	bo	bu	by	ad	ed	id	od	ud	
da	de	di	do	du	dy	af	ef	if	of	uf	
fa	fe	fi	fo	fu	fy	as	es	is	os	us	B
ga	ge	gi	go	gu	gy	ag	eg	ig	og	ug	
ha	he	hi	ho	hu	hy	ak	ek	ik	ok	uk	
ka	ke	ki	ko	ku	ky	al	ol	il	ol	ul	C
ga	ge	gi	go	gu	gy	am	em	im	om	um	

D	la	le	li	lo	lu	ly	an	en	in	on	un
	ma	me	mi	mo	mu	my	ap	ep	ip	op	up
	na	ne	ni	no	nu	ny	ar	er	ir	or	ur
E	pa	pe	pi	po	pu	py	at	et	it	ot	ut
	ra	re	ri	ro	ru	ry	ax	ex	ix	ox	ux
	ta	te	ti	to	tu	ty	(The joined or double letters are f and l, &c. as here.)				
F	va	ve	vi	vo	vy		ct	ff	ffi	fi	fl
	wa	we	wi	wo	wy		sh	fi	fl	ff	ffi
	za	ze	zi	zo	zu	zy					

(A table of syllables and words of three letters wherein for the more easy learning of sounds, there is only one letter differing in each set of words.)

G	ab	tib	ad	fed	lid	bag	leg
	bab	—	bad	ned	od	lag	meg
	dab	ob	lad	red	dod	fag	peg
H	mab	bob	mad	ted	hod	mag	—
	tab	cob	pad	wed	nod	nag	ig
	—	fob	iad	—	pod	rag	big
I	ib	gob	wad	id	tod	tag	fig
	bib	rob	—	bid	fod	—	pig
	nib	fob	ed	did	—	eg	wig
K	rib	—	bed	hid	ag	beg	—

Words of three Letters.

5

og	den	fap	jar	ot	mix	rum	
bog	fen	rap	mar	bot	fix	un	
fog	hen	tap	par	cot	ox	bun	L
log	men	—	tar	dot	box	fun	T
mog	pen	ip	war	lot	cox	dun	
nog	ten	hip	et	hot	fox	nun	M
—	wen	dip	bet	jot	—	gun	V
im	—	lip	let	pot	ug	run	
dim	in	nip	net	tot	bug	fun	N
him	bin	pip	pet	tot	hug	tun	W
lim	din	rip	fet	ax	jug	—	
nim	fin	tip	tet	lax	mug	up	O
tim	gin	flp	wet	nax	pug	cup	X
rim	kin	—	—	fax	rug	sup	T
an	bin	op	it	tax	tug	tup	P
can	pin	lop	bit	wax	lug	—	
fan	tin	mop	fit	—	—	ub	Y
man	ap	fop	hit	ex	um	cub	Q
nan	cap	top	kit	lex	bum	hub	
pan	gap	—	mit	fex	dum	rub	
tan	lap	ar	nit	vex	gum	tub	R
—	map	bar	pit	—	hum	—	
en	nap	lar	tit	ix	mum	ud	
ben	pap	far	—	fix	num	bud	S
						hud	

	hud	ful	ut	cut	hut	put	fut
	mud	—	but	gut	nut	rut	—
			[Dipthongs.]				
T	oa	oil	pay	noy	taw	ow	—
	oat	ois	ray	toy	faw	bow	ai
	oar	—	tay	—	—	cow	aid
V	oaf	ay	say	aw	ew	how	ail
	oak	bay	way	caw	dew	mow	aim
	—	cay	oy	daw	few	now	air
W	ou	day	boy	haw	hew	pow	—
	oul	gay	coy	jaw	jew	fow	ea
	our	hay	foy	law	mew	tow	pea
X	out	lay	hoy	maw	new	row	tea
	—	may	joy	paw	pew	wow	fea
	oi	nay	moy	raw	—	—	—

[Words and syllables of three letters to be read any way]

Y	alo	ash	bob	bat	cup	dot	dip
	aim	ask	bit	bur	coo	dag	dol
	ake	asp	bog	bet	cot	dew	dul
Z	and	awl	bud	bot	coy	dim	dry
	ark	bag	bow	but	cud	daw	dun
	apt	bar	bug	cob	cat	die	eat
A	arm	bed	box	cud	cut	doe	elm
	art	bib	bum	cun	dab	due	end

eve

eve	him	jet	mix	odd	pot	fam	
elf	has	joy	mob	old	pus	set	B
ewe	his	imp	mow	pad	rag	fit	
fat	hot	inn	may	pez	red	fop	
fee	hid	ink	mop	peg	rib	sup	C
fin	hop	jot	mud	pin	rob	see	
few	hip	lag	nag	pod	rub	faw	
fib	hug	leg	net	pry	ram	fi	D
fed	ham	lig	nib	pug	rim	fod	
fic	how	log	not	pye	rue	fun	
for	hit	lug	nut	pan	rat	say	E
fir	hum	lap	nay	peg	rig	sex	
fob	hod	lip	new	paw	row	fix	
fit	hem	lop	nip	pet	rug	---	F
fop	hat	lup	nod	pit	rap	tag	
get	her	let	nur	pol	---	tea	
gig	hut	lid	nat	pun	sad	thy	G
gun	hob	log	nit	pap	sea	tib	
gut	jay	lip	nog	pew	shy	toe	
---	jew	lie	nun	pop	fin	try	H
had	jig	lot	nel	put	tot	tug	
her	jog	---	nul	pat	fun	tap	
hap	jug	mad	---	pen	spy	ted	I
hew	jar	met	oak	pie	sty	tid	

	tod	tie	tit	---	woe	wed	wax
K	tup	top	tot	wad	yes	win	wet
	tar	tun	tut	web	you	won	wit
	ten	taw	vex	wig	wag	yet	way
L	the	tet	vow				

A---a

B---b

D---d

E---e

F---f

G---g

H---h

I---i

J---j

K---k

L---l

M---m

N---n

P---p

Q---q

R---r

T---t

Y---y

&c.

The capital letters, which begins periods and proper names are here set with the small letters for such as choose to teach them thus, but many masters and good judges have thought it better for fear of creating confusion at first, to postpone them for a time, and some not to mention a second alphabet, but only to tell them the great letters as they meet them at the beginning of words; but by marking every fourth line with a capital letter in the margin, to distinguish the lessons, and to know where they left off, they may be insensibly learned without either confusion or trouble; and after the Capital letters may be supposed to be well known, then all the Italick letters, and after them the other alphabets are placed in the margin as before, so need not be inserted here.

Words

Words of three Letters.

9

(Words of three letters which children for the generality know the meaning of, that they may have some enjoyment in what they have learned.)

ant	dog	lad	fow	cap	bag	mop	
ape	ecl	man	—	hat	bed	pan	
afs	fly	nag	arm	wig	bow	pen	M
bee	fox	owl	ear	—	box	pin	
boy	hen	pad	eye	nut	can	pot	
cat	egg	pie	leg	pea	cup	taw	N
cow	hog	pig	toe	pap	fan	top	
daw	jay	ram	—	pic	gun	tub	
doe	kid	rat	bib	—	key		O

a bee	a cat	a daw	a dog	a fox	
a fly	a hen	a hog	a jay	a nag	
a pie	a pig	a ram	a rat	a fow	P
an egg	an afs	an ape	an ant	an owl	

(Easy Liliputian verses made of words not exceeding three letters.)

A	C	E	
The boy	Go see	Tom go now	Q
may eat	and get	and get hay	
the pic.	a pin for me.	for the cow.	
B	D	F	
A nut	Sir I go	The net	R
is to be put	to do so.	was wet	
in the gut.	B	and	

and I	N	S
S let it by	Let me now	If the boy
to dry.	see how	is bad
G	you can bow.	put him
T My lad	O	to bed.
do not lag	Sir I saw	T
but go now	Tib the cat	I bid you Pat
and get up	get a rat	go for my hat
the cow.	in her paw.	did you so
H	P	say yes or no.
W Do you try	I bid	sir I did,
not to be	you Tom	as I was bid.
a bad boy,	go try and see	V
I	if you can get	He has set
W A hen may lay	a pin for me.	the dog
an egg a day.	Q	to run at
K	You are	the hog,
X To cry	not Ned,	and so the dog
and rub	to go to bed,	has bit
the eye	till you do,	the hog.
is to be	as I bid you.	W
a bad boy.	R	Bid Tom,
L	Go get the dog	or Ned,
Y Go get the cat	and set him at	go to the sty,
and set her at	the hog,	and let the
the rat.	and put him	hog be fed.
M	in his sty	X
Z The rat is fly	and so let	The cat is mad
the fox is fly.	him lie.	and has bit
		the lad,
		and

and the dog	and do not	Z
has bit	vex me I say,	As you can say
the hog.	for if	you may
Y	you do,	go away
Go out	you it	for to day,
of the way,	may rue.	or to pla-y.

A

(A resolution should be taken by every teacher, not to let a scholar go on to words of four letters, till they can readily read the foregoing lessons of three letters; for if they find any difficulty in these, they may be sure, it will be still harder to overcome, when another difficulty is added to it; whereby a child will be overloaded and confused, and so for want of a little patience for a few days, they will blunder on and disgrace themselves, and their teachers for many months.)

(Syllables and words of four letters, in which three of them are the same in each set of words.)

ell	hill	gull	efs	lofs	lofst	B
bell	mill	mull	befs	mos	last.	
nell	pill.	pull.	cefs	tofs.	est	
tell	ull	afs	lefs	ufs	best	C
well	bull	bafs	meff.	buft	neft	
ill	dull	mafs	ofs.	fufs.	rest.	
bill	full	pass.	gofs	ast	ift	D

	fist	push	drag	dock	bump	ink
	lift	rush.	wrag.	lock	dump	pink
E	mist.	uff	ram	mock	jump.	wink.
	oft	cuff	cram	rock.	and	ant
	coft	huff	dram.	uck	band	pant
F	loft	puff.	rim	buck	hand	want.
	toft.	ath	brim	luck	land	ipt
	uft	bath	grim	muck	sand	dip
G	dust	lath	trim.	suck.	wand.	fip
	must	path	ack	old	end	rip
	rust.	ith	back	bold	bend	tip.
H	ash	pith.	hack	cold	lend	opt
	dash	with.	Jack	fold	mend.	hopt
	gash	lad	pack	fold	ond	mopt
I	mask	clad	fack.	told.	bond	popt
	fash	plad	eck	ilk	fond	sopt
	wash.	shad.	deck	bilk	pond.	topt.
K	ish	lod	neck	milk	ing	ard
	fish	clod	peck.	filk.	sing	card
	pish	plod	ick	elt	ring	hard
L	wish	shod	Dick	belt	wing.	yard.
	ush	trod.	kick	melt	ong	ark
	bush	rag	lick.	pelt.	long	bark
M	hush	brag	ock	ump	fong.	dark

(A table of syllables and words of four letters; in which only two letters are the same in each set of words.)

ab	fhag	drum	op	brew	grin	nail	
blab	ig	glum	crop	burn	hair	nest	
crab	prig	plum	drop	cage	help	note	N
fcab	fwig	an	prop	chop	hide	pear	
ftab	twig	bran	shop	clay	hole	pipe	
ib	og	span	stop	coal	hurt	play	O
crib	clog	swan	it	crab	jack	pond	
glib	frog	in	chit	curd	jerk	push	
ub	prog	chin	spit	dark	jolt	rain	P
club	ug	grin	twit	deaf	itch	read	
chub	plug	shin	ot	dirt	jump	rice	
drub	flug	skin	knot	dole	kick	rock	Q
grub	fmug	spin	shot	dram	knot	rush	
fnub	fnug	ap	spot	fair	lace	fand	
ftub	am	clap	ut	fire	leaf	fcab	R
ud	flam	fnap	fcut	flag	lice	shoe	
fcud	sham	trap	flut	fork	loaf	sign	
fpud	im	ip	<u>fm</u> ut	furz	lurk	skip	S
ftud	skim	fcip	bake	gate	mete	flur	
ag	flim	trip	beat	girl	mice	fm	
brag	um	flip	bite	glib	mole	fnap	T
flag	crum	whip	blue	gold	muck	foot	

spit tail toad tame walk whig word
V star tear trap twig wear wind worn

(Words of four letters which children generally understand, and are pleased with.)

W a bird a cock a duck a fish a sole a
 frog a lamb a bear a boar a bull a
 calf a deer a girl a gnat a goat a hare

X a hawk a lass a mare a swan a toad
 a wren. the head the hair the face a
 nose the chin the lips a neck the back

Y a hand the ribs a nail the calf a knee
 the skin a foot the heel a coat a gown
 a shoe a boot a ball a boat a bowl

Z a coit a doll a hoop a kite a drum a
 pipe a bell a book a cage a comb a
 jack a gate a lock a ship a well.

(Lessons of easy sentences with words not exceeding four letters.)

A the dog doth bark the frog doth leap
 an ass doth bray a jay will talk
 the cat purrs the duck says quack

B a bee hums a bird doth sing
 an owl doth hoot the bell doth ring
 the dog will snap a cat says mew

C a bull doth roar the kite says pew
 a lamb

a lamb says maa
the calf says baa
a cow says moo.

the dog goes bowwow

here is a pen

that is a pin

this is a book

here is a hand

that is a shoe

this is a fist

here is a leg

that is an arm

that is a nail

A
we keep the cat
to kill the rat.

To give us milk,
we keep the cow;
and for her pigs,
we keep the sow.

The nag is kept,
to ride by men;
and or her eggs,
we keep the hen.

B
the cat doth slay
the mice in play.

C
a hare doth run
from dog and gun.

D
a kite doth fly
high in the sky.

E
if you saw a daw
can you it know
from a crow.

F
the fly fox
has more wit
than the ox.

G
an egg, and a nut,
may be eat, from a slut.

To mind and do,
what one is bid;
is a sure way,
not to be chid.

A bell is made,
to call us up;
and bid us come,
to dine, or sup.

Woe to the boy, M that can not see; or know a fly, well from a bee. N We give milk, to puss the cat; that she for us, O may kill the rat. For use we keep, the sole and mare; P and dogs to hunt, the buck, and hare. H Look down my dear, Q that book you see;	go take it up, and give it me. Bid John and Will, and Tom and Ned, get each his cap, and go to bed: for it is bad, to sit up late; and what is bad, we all must hate. As John, and Will, are gone to play; so Doll, and Sue, and you too, may.
---	--

(Lessons with words of four letters; early to impress, on the minds of youth; an amiable idea of the Supreme Being.)

(Of the love of God, extracted from the word of God.)

H Seek the Lord, or to know the Lord,
 for they who know God, will love him,
R and will seek to know him, more and more.
 The Lord is good and doth good; it is he
 that made us, and that doth give to us, and

to all men, all we have. So let us love, the Lord our God, for he is kind and good, to all. He that doth love the Lord, so as to do with a good will, as he is bid by God, in the book of his word, the Lord our God hath told us, and it is set down, in that same book, that he will give, all that is good, to such, that he will hear, and help them, when they cry to him. So if we do as he will have us do, he then will be our help, in time of need ; and give us all we want. If we do keep from what is bad, he will keep us from harm, and give us what is good, in this life here, and joy in that to come.

(Of a filial fear of God.)

The Lord our God, who is so good and kind, who tells us he will give, to them that do his will, all that is good, hath told us too, he will not love, those that are bad ; so such, will lose, all that is good ; for God hath told us too, that he doth hear, all that we say, that he doth know and mind, all that we do ; so as we know, that we

18 *Lessons, with Words of four Letters.*

- we can hide no work we do, or word we say from God; we must take care to do,
A all that is good, and just and kind; and not let what we know is bad, rest in our mind. We must love God, and fear him,
B so as not to dare to do, what he has bid us not to do. We must not dare, to tell a lie; nor for to take the name of God in vain.
C We must be kind to all, as God is kind; for we must be, as like him, as we can; and mind, the Lord our God hath bid us,
D do to all, as we do like, to be done to: so we must hurt no one, by word or deed.
X For as you do, it will be done to you,
E As God hath said; it must be true.
Wo be to him that will not do, as God hath bid him do. But if that we do well,
F the Lord hath said, and so it must be true, that he will love, and give us too, all that is good; so love and joy, with what is
G good, they will be sure to have, that do as our Lord God, will have them do. The Lord is good to all, even to the bad, for he
H doth give to them time, for to grow good:

and

and he hath said, he will not make a soul to die for all the sins done in time past, so be we will take care, and not do so, for I time to come. So when thou hast done bad, do so no more, and God will then pass by, past sins, and love you too, as if you K had not sinn'd; and thus you may get, and keep, the love of God, and man.

(Proverbs, and other short directions for youth)

All work and no play, will make Jack, L a dull boy: but take care not to play with bad boys; for if you do, they will make you in time, as bad as they are: but love M good boys, and play with none, but such, as you know are good. Look at him, that doth well, and take care, and mind, how N to do, as he doth. Help such as want help, and be kind, and good to all, and then all who know you, will be sure to love you. O

(Syllable and words of five letters, three of which in each set of words is the same.)

ack	crack	eck	check	ick	brick	
black	smack	—	ipeck	—	ckick	P
					quick	

20 *Syllable and Words of five Letters.*

	quick	uff	stilt	ung	dwarf	bide
	—	bluff	—	clung	scarf	chide
Q	ock	gruff	and	flung	—	pride
	block	snuff	bland	stung	ench	slide
	clock	—	gland	—	bench	ake
R	flock	aft	grand	ank	wench	brake
	frock	craft	stand	blank	—	flake
	shock	shaft	—	crank	bunch	shake
S	stock	—	end	flank	punch	snake
	—	est	blend	frank	—	—
	uck	cleft	spend	plank	atch	ine
T	chuck	theft	—	prank	batch	chine
	pluck	—	ing	shank	patch	shine
	stuck	ell	bring	flank	watch	swine
V	—	knell	cling	spank	—	twine
	aff	smell	fling	stank	etch	—
	chaff	spell	sting	—	ketch	ice
W	staff	swell	swing	ink	vetch	slice
	—	—	wring	blink	—	spice
	iff	ull	—	clink	ace	twice
X	cliff	scull	ong	stink	place	—
	skiff	trull	prong	think	trace	ade
	whiff	—	wrong	—	—	blade
Y	—	quilt	—	arf	ide	spade

Pro-

Promiscuous Words of five Letters. 21

(Promiscuous words of five letters.)

black blaze bleat blood blind blush
 bread brook broth catch chaff chalk
 chest chide chink chirp churn clasp *A*
 clean cling climb cloud cloth crawl creep
 crust ditch drain drake dream drink
 drunk dunce flame flask fleer flesh *B*
 flute frock frost froth fruit frown geese
 glean glove grasp grape grass grate
 grave green grunt hedge hoard house *C*
 pinch pitch point scoff scold scrub
 sculk shake shaft share sharp sheep
 sheet shelf shell shine shirt shoot shout *D*
 sleep slide smile smoke snarl sneer
 snore snort snout snuff spark spike
 spoil sport spout staff stack stair stake *E*
 stalk stall stamp stang steal steed steer
 stick stilt style touch tread thump
 watch wedge wench wheat wheel whelp *F*
 whine.

(Words of five letters, which children will easily understand, and are likely to be pleased with.)

a sheep a goose a quill a house a mouse
 a louse a snail a quail a chick a glead *G*
 D a horse

22 *Lessons, with Words of five Letters.*

a horse a hound a lark a wasp a whale.

H the mouth the teeth the cheek a tooth
the thumb the thigh. a brush a broom
a chair a chain a flail a glass a hinge

I a knife a spoon a plate a spade a stone
a stool a stick a stake a straw.

(Short sentences with words not exceeding five letters,
very easy to be understood by children.)

the bird sings

K the bell rings

the dog barks

a cock crows

L an owl hoots

the frog leaps

a dog snaps

M a man walks

the horse draws

a bull roars

N an ass brays

a young cat plays

the lamb cries maa

O a calf cries baa

the cat cries mew

a glead cries pew.

the hound doth hunt

a hog doth grunt

a gnat stings

an old bird sings

a hen says clock

the chick cries chip

a cow gives milk

the fox kills geese

bring me that pen

fetch me that book

The horse, and ass,

do feed on grass.

The plumb is sweet,

and good to eat.

play with the cat,

and she will scrat.

Look

Look there my dear,
that pin you see;
go take it up,
and bring it me. P

The cow gives milk,
to feed the cat;
to watch the mouse,
and kill the rat. Q

The maid doth use,
the brush and broom;
to clean the floor,
or sweep the room. R

The dog doth fetch,
the sheep or cow;
or turn the hog,
or drive the sow. S

A hare doth run,
from dog and gun:
so 'tis her fear,
that saves the hare. T

The old fly fox,
kills geese and cocks;
so men do watch,
the fox to catch. V

The cat, doth catch the mouse,
the dog, doth watch the house.

The hog he will eat,
the child and his meat.

The dog tends the house,
and fly peeps the mouse.

And so doth the kite,
to be out of sight.

The dog doth bark,
at a rogue in the dark.

The dog doth bite,
a thief in the night.

The fox doth kill,
the goose, and lamb;
and so we kill him,
when we can.

The hawk he flies,
on high in the skies.

24 *Lessons, with Words of five Letters.*

T The goose gives down, on which we sleep ; pens for to write, Z and wings to sweep. Work makes the ant, live free from want. A The wasp and bee, will both sting thee; so have a care, B and don't come near, the wasp or bee. Get and learn C what e'er you can; and you will then, be scon a man. D The flea he sucks, the blood of man; and so we kill him E when we can. 'Tis a bad thing, and sin to do, what God has bid us not to do. As God hath said, thou shalt not steal,	so 'tis a sin, and a bad thing, to steal a pin. F As God hath said, thou shalt not lie ; we must not tell a lie, or feign, what's false, for sport, or hopes of gain. G He is a bad boy, who doth tell a lie ; and a great rod shall make him cry. Speak what is truth, be good and kind ; and all will love you, you will find. H Hear what I say, for it is true ; 'tis a bad thing, in him or you ; to do what you'r bid not to do : by those that have, the rule o'er you. I
---	---

We must not play,	to feel his rod.	7
on the Lord's day;	The child that doth,	
but we must hear,	what good he can;	
and we must read,	will gain the love,	
the word of God;	of God and man.	
or we are sure,		

(Prose lessons extracted from the word of God.)

O taste and see, how kind and good,
the Lord our God, is to us all; 'tis he
that made the world, and each good thing
we have or see. Thou Lord art great and
good, there is no works like thine. The
Lord is good and kind; So thou shalt
love the Lord with all thy heart; and all
thy soul, and all thy mind; and this seems
just and right for us to do: for there is
not one thing, that's good, our Lord has
told us, that he will not give, to such as
live as he would have them do. The
Lord our God rules all the world, he rules
it as he will, the Lord is king, of kings;
and Lord, of Lords; and yet he's good
and kind to all that live on earth: to all
the birds, and to each beast, he gives its

blood

D 3

meat,

meat, and to each thing that lives, in all
P the world, each day he gives them food ;
 so great, and rich, and good is our God.
 And yet to man, he still is found more
Q kind ; he gives him all the earth, and each
 good thing there is in all the world : let
 us then love the Lord, and all speak good
R of his great name, and talk of each good
 thing, which he hath made or done ; so
 shall we add, joys to past joys, and give
S that (praise) to God, which all men ought
 to do. There is no want of what is good
 to those who serve the Lord, and trust in
T him. Be wise and guide thy heart by the
 wise laws of God : and live in faith, and
 serve thy God, and he will blefs thee, both
V in this world here, and in the world to
 come. But if thou art and will be bad,
 the Lord will make the smart, and no one
W thing we know is hid from God ; for he
 hath told us, he hears all we say, and knows
 too all we do ; let no one then do that
X which he would blush, to have made
 known † for the Lord hath told us, in the
 book

book of his word, that no one thing is hid,
that shall not be known, and that he will *R*
judge us all, at the last great day, as our
words and deeds, have been in this world.
Let us all then take care, not to do, one *Z*
thing that is bad, when it is known to be
so; or if we have done, a thing that is
bad, let us take great care, to do so no *A*
more; for he that will not mend, when
he is told of a fault, or knows it to be a
fault, we are told by the Lord, in the *B*
book of his word, that God will not love
him; and more too, that the curse of God,
will fall on him, in this world; and the *C*
wrath of God, in that which is to come;
of which there will be no end. The Lord
tells us, in that book, that the souls of the *D*
good, when they leave this world, shall go
to the Lord, but that the souls of the bad,
shall go to hell, which is a place, that *E*
burns with fire, where the bad must live,
and know no end of their pains. Let all
the earth, then fear the Lord; stand in awe *F*
of him, all ye that dwell in the world;

fear to do what is bad, and learn to do well,
G for that will bring a man peace at the last.

(Proverbs and directions.)

Quick at meat, quick at work ; but
 work ill done, must be done twice. Learn
H well thy book, it will teach thee for to do
 what's right, and make thee wise. Take
 care and do not mock, nor call bad names,
I nor speak ill words ; for if you do, no one
 will love you. Play not with those who
 lie, or cheat, or steal, or swear, or use bad
K words ; for those will cheat, or fight, or
 use you ill ; or you will learn from them,
 to be, as bad as they.—He that makes
L light of small sin, will in time do so, of a
 great one. The book of God tells us, they're
C fools who make amock at sin. Youth is the
M time to learn, what will be of great use to
 you in the world, as long as you live. So
 Strive for to learn, what e'er you can ;
N And you will then, be soon a man.

(Words of one syllable consisting of six letters.)

bright fright knight strong tongue.
 flight flight wright. throng splash
 quash.

Words of six Letters.

29

quash.	fringe	pearse	clumps	frowns	O
drench	fwinge	searse.	cratch	fruits	
French	twinge	grease	crutch	ghosts	
strench	springe.	please.	clouds	grapes	P
trench	bought	breath	crowns	graves	
wrench.	cought	sheath.	crumbs	greens	
clinch	tought.	scrawl	hearth	groans	Q
flinch.	crouch	squall.	fledge	hearse	
cratch	flouch.	-----	drones	hoards	
snatch	plough	boughs	drops	hounds	R
thatch.	flough.	bridge	dwarfs	knives	
sketch	bought	brooks	fields	leaves	
wretch	fought	brooms	friends	paunch	S
stretch.	nought	chains	flaunt	haunch	
flitch	fought.	chairs	fleams	pearls	
stitch	cheese	cheeks	fleece	points	T
switch.	freefe	chick	flints	pounce	
drudge	freefe	chimes	flitch	priest	
grudge	wheese.	chinks	flocks	prince	V
trudge.	health	church	floods	queens	
change	wealth	clerks	floors	quills	
grange	stealth.	clocks	flutes	quilts	W
strange.	scream	clothes	frames	reeves	
cringe	stream.	clowns	frocks	rhymes	

X	rogues	smiles	squint	street	trades
	school	smokes	squirt	stride	trapes
	scotch	smooth	stairs	strife	trance
Y	scrawl	snare	stakes	strike	tricks
	scream	snails	stalks	string	troops
	shanks	sounds	stangs	stripe	trudge
Z	sheets	spades	starch	strong	trunks
	shells	sparks	starve	swords	twelve
	shirts	spells	steeds	thatch	twinge
A	shoots	spikes	stench	thighs	twitch
	shouts	spoons	sticks	thrash	warmth
	shriek	sprats	stilts	thrive	wealth
B	shrill	sprawl	stinks	thread	weight
	shroud	sprigs	stones	throat	wheels
	sledge	spring	stools	throne	whelps
C	sleeve	sprout	storms	thumbs	whores
	slouch	spunge	straws	thumps	wonder
	smells	square	stream	tongue	wright.

(Lessons, with words not exceeding six letters.)

D	The thrush sings.	The gnat stings.
	The ducks quacks.	A snail drawls.
	The hog grunts.	the toad crawls,
E	A young bird chirps.	While the cat sleeps

The

The mouse peeps.	for want of wind,	
At night the fox,	it cannot grind :	
steals geese and cocks.	but when the	<i>F</i>
The mill turns round,	wind blows,	
while corn is ground.	round quick	
The dog will fright,	the sails fly ;	<i>G</i>
a rogue in the night.	so it grinds us the corn,	
	which makes us the pie.	

The hen for chicks,	
and eggs, we keep ;	The horse is made <i>H</i>
and for their wool,	or flight, or stout,
the lambs, and sheep.	to plough the ground,
	or to ride out. <i>I</i>

The flea he sucks	On the Lord's day,
the blood of man ;	don't dare to play,
and so we kill him,	but for to hear, <i>K</i>
when we can :	and pray do you ;
he gets in bed,	go soon to church,
and there will bite ;	as good folks do, <i>L</i>
and plague, and tease	and God and men,
us, all the night.	will both love you,

We see the mill,	
doth oft stand still,	

The Bad Boy.

The bad boy, will not learn to read,
Nor strive to do, as he is bid ; *M*

32 *Lessons, with Words of six Letters.*

He will tell lies, and snatch, and steal ;
And use bad words ; so he, shall feel

F The rod, be sham'd, and shunn'd, and sad,
So long, as he doth, what is bad.

(Proe lessons, with words not exceeding six letters, intended also to impress early on the minds of youth, an amiable idea of the Supreme Being.)

G That God is good, and kind, and wise,
and great ; is known to us, by those things
he hath made. All the good things we

H have, or hope for, or can have, in this, or
t'other world, were made by God, and
are his gifts ; and he will give them, to all

I those, he loves. Great things are those,
which thou hast done, O Lord ; thy works,
praise thee, and all the good, or saints, give

K thanks to thee ; and it is good, to give
our thanks, for each good thing, to God
the Lord. Let your heart then, be full of

L thanks ; and praise the Lord your God,
for the great love he shews for you, and
for those things that he doth bless you

M with. As it is God, who gives us all good
things, we should then take great care, to

please

please the Lord our God. Now we can please the Lord, no way but this, by care **N** to do, what he has bid us do.

Let us then strive to do as he hath bid us, in his word, which saith, thou **O** shalt speak truth, thou shalt not lie, nor say what is, or may be false, or what thou dost not know, for to be true. **P**

Thou shalt not deal in fraud, or cheat, or steal, or swear, or use bad words, or vex, or tease, or fright, or hurt, those whom God **L** loves; and he loves all, that are not bad, so he has told us, that we should love all, as we would have them to love us, and **R** that we, do to all, e'en as we would, that they, should do to us. In short, that

we must strive to do, all the kind things, **S** we can, to please and make, all those we see, love us, for the good things they see us do. The Lord doth choose, those **T** that are good, and will be sure to be a friend to them, and none can be so good a friend as God, for he can give us all we

want,

34 *Lessons, with Words of six Letters.*

V want, and will, if we will mind and strive,
to do as he would have us for to do. But
if, we will be bad, and will not hear, and
W learn his word, he then will not love us.
Though no one soul is by, God sees us,
and doth know, all things we say, or do,
X or think; if we do cheat, he sees the
fraud, and if we swear, or say bad words,
or tell a lie, he tells us, that he hears, the
Y least word that is said, by a false tongue.
Our Lord who dwells on high, looks down
from thence, and will at last come down,
Z to judge the world; and then the dead
shall rise up from their graves; to tell, all
they have done, in this world here; then
A will our Lord, take up the good, but for the
bad, he tells us, they will here be left, and
that the world, with all the things in it,
B shall be burnt up; and that the bad, shall
live in flames of fire, and know no end of
pains. Let us then fear to do, things that
C are bad, and strive to do, all things that
God hath told us in his word are good, that
we may have all joy, and live with God on
high.

Moral

(Moral sentences, rules, and adages for youth.)

Don't take, or spoil, what is not *D*
yours's, nor wound, nor beat, nor hurt,
nor fright, nor plague, nor vex, nor tease,
aught that is less than you; but keep in *E*
mind what God hath said, that we should
do, as we would wish, to be done to. God
will not love, those who will not mind, *F*
and strive to do, as he hath told them for
to do. So take you care, you do not cheat,
or steal, for that will bring you to tell lies, *G*
to swear, and it may be in the great heat
of wrath to kill a man, for which you may
in this world die with shame, and in the *H*
next live in great pain, which will not
have an end.—You must be sure, to keep
the Lord's day well, and not to play on it, *I*
or in the streets, or fields; but pray, or get
some lines to say, of what is good; or read,
or hear some good book read, by which *K*
you may be taught, how you should shun
all vice, and all things that are bad; and
how to do, all that you ought to do.— *L*
When you go to, the house of God, bring

36 *Moral Sentences, Rules, Adages, &c.*

to your mind whose house it is, that you
Mare in, and that you come to speak to one,
not like to man, but to the King of kings,
and Lord of lords; who made the sun, and
Nmoon, and all the world; and all that
grows or lives on earth. When you are
there, first praise the Lord, that he is
Opleas'd to let, so mean a one as you, come
to his courts of praise: and when you
pray, mind what you say; and hear, and
Pmind too, what he says, who reads the
word, out of the book of God; or if he preach
the word, hear what he says; for he is
Rcharg'd by God, to speak those things, and
we are bid to hear, and mind, and do, those
things, we there do hear. When first you
Rise from bed, give thanks to God, who kept
you from all harm, the time you slept, and
pray to him, to keep you from such things,
Sas do us hurt. Let no one tempt you for
to swear, or lie, or steal, or do bad things;
for if you do, God won't love you.----
TLove peace and truth, and strive to please,
and then, all will love you, and you will
get,

get, all the good things, that can be got ;
 and praise too you will have, from all who *V*
 know, how good you are. For all will
 love and praise the good, who strive to
 learn; but he that's naught, or does bad *W*
 things, will not be lov'd, but beat, and
 shunn'd, by all that are not bad. Don't
 grudge to take pains now, and you will *X*
 then, reap good for years to come ; nay if
 you mind, and learn, you may get praise,
 and wealth, and sense, and peace, the joy *T*
 of which, will last as long as life.

Now if you'r not a fool, you'll strive to do,
 What will make God, as well as man love you. *Z*

(Words of seven and eight Letters and one syllable.)

brought drough frought friends frights
 fraights fraught flounce trounce scourge
 scratch screech shrimps squalls squeeze *A*
 stretch stripes thatch thieves thought
 through thwacks thwarts tongues weights
 wrought breadths droughts strength *B*
 thoughts.

The pig squeaks | The cat doth scratch
 The child squalls | *C*
 Thieves

Thieves do at nights, such great droughts,
put men, in frights. but he is a great sot,

D Take up those strings for he's drunk off the pot.
and tie up those things. A cock will fight,

I see by his strength, and beat the kite:

E he will do it at length. and guard the brood,

I had no thoughts, and scratch for food.

he would take

(A R I D D L E.)

F What force and strength,
could not get through,

One thing but with
one turn, will do.

Now then tell me,

Is that one thing a—KEY.

G

(The fox and the crow; a tale or fable.)

The fox said to the crow,

My friend let us go,

And eat that dead lamb there;

But the crow, he said no.

H

Now the fox had been there,

And found it a snare,

So

So he sought for an oaf,
To let the trap off.

I

As it was a trap,
When once it did snap;
He might then run away,
With the bait as his prey.

K

But as for the crow.
Though he did not know,
That it was a snare,
Yet he would take care.

L

The fox he could see,
Was more fly than he;
So through a wise fear
Was not caught in the snare.

(Prose lessons, with words of seven and eight letters and one syllable.)

(Motives to love God.)

To the Lord our God should we give *m*
thanks, for health and strength and all the
things we have; for he it was, who made
all things, and gives these gifts to men; so *n*
will I love the Lord, who is my strength, and
help,

help, and shield. In thee O God, I put
b my trust, for thou hast might and strength,
 to do whate'er thou wilt; and thou art
 good and kind to all, and those, who have
i no friends, may if they will be good, have
 one in thee. All friends are naught, or
 are not worth a thought, when once we
j think of God, as such; for all the best of
 friends in men, can't ease us in our want
 of health, or pains, or give us all we want,
k or will not; but God both can, and will;
 if we but strive to do his will, and live as
 in his word, we're told we ought to live.

(Of the attributes of God.)

l We know, from what is past, and what
 we see, in all his works, that God is good,
 and kind, and wise, and of great strength,
m to do whate'er he's pleas'd to do. He
 made the rocks, and hills, and dales, and
 all the world; and turns it like a ball,
n just as he wills; the sun too he hath made
 a ball of fire, and whirls it through the
 sky, round all the world; we see each
 day,

day, what strength then is so great, as that
of our God. If then we want, or strength,
of limbs, or mind, or health, God is the
best of help, and Christ the strength of
those, who strive to serve their God, as he
would have them do, and put their trust
in him. It is the Lord, who gives us
health and strength, and all good things ;
so let us fix our thoughts on God, and
give him thanks, for all the things we
have, for he it is from whom all good
things come, he gives them to our friends,
to give to us, and so what ever we have,
or see, it is the gift of God ; which made
it for to please, or be of use to us ; so love
the Lord, thy God, with all thy soul, and
strength, and strive to please, and make
the Lord your friend, for no one else can
give us all we want, and all we wish, but
God ; but we all know he will, for he hath
said so, if we will but strive, to do, as he
has bid us, in his word. So then in all thy
works, through all thy life, strive to please
God, for he will be the best of friends, to
all

b all that strive to do his will, and put their
 trust in him, and do not doubt his word. Ask
 then thy self, what e'er is in thy thoughts
i to do, will this thing please my Lord, if
 so, I'll do it, but if God will not be
 pleased, if I do such a thing, I will not
j do that thing, though all the world, should
 threat, or tempt me to it. Thus shalt
 thou be the friend of God, and he will
k guard thee, from all harm, and give thee
 all good things, which he sees fit for thee
 on earth, and in the world to come, joy,
l which will have no end.

(Moral sentences, rules, and directions, which if remem-
 bered and followed, will make you esteemed and loved
 in this world, and eternally happy in the world to
 come.)

m Mind what your friends, who keep you,
 say, or bid you do; for they are set to
 watch, for your good, and they must stand,
 all at the throne of Christ, at the last day,
 to tell, how they have brought you up,
n and what they learn'd you here, and so
 take care, to mind what such friends say,
 and strive to do, what those friends bid
 you

you do, for they are set by God, to tell *p*
you what is right, and bid you do, as God
would have you do.—He that learns most,
and is the best, will have most friends, to *q*
praise him and to give him most good
things.—Give thanks to God, if he hath
sent you friends, to give you clothes and *r*
food, and pay for what you learn at school.
—Mind what I say, and do not play, on
the Lord's day, for if you do, you it will *s*
rue. But when you come down from the
house of God, go then straight home, and
keep the text in mind, and then get some *t*
good thing, to say by heart, or read the
word of God, or some good book, or hear
your friends, who read, how good and *u*
kind God is, or talk of what was read, or
what you heard, out of the word of God,
or some good thing which tends to make *v*
us good.—When you are come from
school, go home, and when your friends do
give you leave to play, choose out good *w*
boys to play with, and take care to keep
from those, who use bad words, for those
who

x who swear will lie, and those who lie will cheat, and steal and fight, and rob you of your right.

Of Final e

(E at the end of a word is not to be spoken or pronounced, it is only left there, to put us in mind that the vowel next before it, is to be pronounced long, or dwelt upon, as in the following words, and many others.)

y ale tale bake cake rake face mace pace
gape tape blaze gaze maze praise horse
house home mice lice name lame tame
z nine wine twine five hive nose tie tile
June tune doe woe &c.

(Of words of two syllables.)

(When we are obliged to make the least stop, in the middle of a word, as for instance, in the word cher-ries, for we must make some little stop, at the end of the first r, before we can proceed to speak the second r, and the rest of the letters, that word therefore, and all other words of two parts, are called words of two syllables: but here it is to be noted, that where dividing a word, according to the common rules, might probably betray a young learner, to pronounce the word wrong, that word is looked upon, as an exception to the general rule. Though children are able to learn rules by heart, yet as scarce any of them, have abilities sufficient to apply them right, it seems much better, to teach them at first, to divide words, by custom only, and not to perplex them, with any rules, until this way of dividing is become by use, familiar to them. The rules therefore for the dividing of words are omitted here, in order to be placed in that part of the work, which treats of grammar; for to that place, they seem, most properly to belong.)

(Words

(Words of two syllables, easy to be understood, and for the most part pleasing to children.)

Pud-ding Pan-cake Oat-cake Plumb-cake
Cus-tard Cheef-cake Com-fit Cur-rants *a*

Rai-fins Al-monds Pa-per I-ron Pew-ter
But-tons Breech-es Stock-ings Gar-ters

a Fid-dle a Trump-et a Pic-ture a Ba-by *b*

a Mar-ble a Hand-ball a Foot-ball a Peg-
top a Cob-nut a Flow-er a Gar-den an

Orch-ard a Plumb-tree a Pear-tree a Nut-
tree an Ap-ple a Cher-ry a Wall-nut a *c*

Small-nut a Bas-ket a Bot-tle a Bee-som
a Buck-et a Ham-mer a Hatch-et a Pef- *d*

tle a Mor-tar a Can-dle a Lan-tern a Nee-
dle a Thim-ble an Ink-horn a Ta-ble a

Trench-er a Pig-sty a Sta-ble a Dove-cot *e*
a Bee-hive an Ale-house a Cham-ber a

Chimney a Pan-try an Ov-en a Pin-fold
a Wind-mill a Kit-ten a Pup-py a Rab-bit *f*

a Chick-en a Spar-row a Mag-pie a Jack-
daw a Ra-ven a Tom-tit a Swal-low a

Gan-der a Gos-ling a Pew-it a Bluck-cap *g*
a Black-bird a Race-horse a Lap-dog a

Mon-key a Hedge-hog a Squir-rel, an
E Ow-let

b Ow-let a Par-rot a Rob-bin.-- a Mil-ler a
 Pi-per a Fid-dler a Drum-mer a Tink-er
 a Cob-ler a Ba-ker a Bar-ber a Hat-ter a
i Black-smith a Tai-lor a Weav-er a Coop-
 er a Turn-er a Thatch-er a Cart-er a Milk-
 maid.

(Names of Men.)

j A-dam A-bel An-drew Ar-thur Cæ-sar
 Ca-leb Da-vid Ed-ward E-noch Ger-vase
 Gil-bert Hen-ry Hum-frey Ja-cob Jo-nas
k Lau-rence Lew-is Mar-tin Mat-thew Mo-
 ses Na-than Rat-rick Pe-ter Reu-ben
 Rich-ard Rob-ert Rog-er Sam-son Si-mon
l Ste-phen To-by Vin-cent Wal-ter.

(Names of women.)

a Ag-nes An-ny Bet-ty Brid-ge Con-stance
 Dor-cas Ea-dith Em-ma Est-her Jen-et
an Jen-ny Ju-dith Let-ice Lo-is Lid-dy
 Lu-cy Mar-tha Ma-ry Mil-ly Phoe-by
 Phyl-lis Ra-chel Sa-rah Tha-mar.

(Names of towns.)

n Ac-ton Ale-ford All-ton Ar-nall Ash-by
 Ash-dale Ask-land Ax-bridge Ax-mouth
 Bake-well Bark-ing Barn-et Bar-ton
 Bridg-ford

Bridg-ford Bing-ham Black-well Bed-ford o
Brick-hill Bridg-end Bridg-north Brom-
ley Bull-well Car-diff Carl-ton Ca-wood
Cax-ton Chep-stow Chef-ter Chid-ley p
Coles-hill Con-way Cra-ven Crook-horn
Deep-ing Do-ver Dun-church Dun-mow
East-wood Ep-ping Ex-mouth Fair-ford q
Falk-land Framp-ton Farns-field Graves-
end Hack-ney Hal-lam Har-row Hart-
land Hert-ford Hax-am Hey-wood Hick-
ling Hi-gate Horf-ley Kingf-ton Len-ton r
Long-ford Mans-field Marsh-field Mar-
low Mer-ton Mill-brook Mill-thorp Mor- s
ley Mor-peth More-houfe New-port New-
ton New-fted Nor-ton Oak-ley Or-ford
Oun-dle Ox-ford Pan-crafs Pen-rith Pet- t
worth Pres-tun Ramf-gate Red-ford Rich-
mond Ring-wood Rip-ford Rum-ney Rye-
gate Sand-wich Sheffield Sid-mouth South- u
gate Stam-ford Stan-ton Stil-ton Stock-
port Strat-ford Sea-ford Sut-ton Tux-ford
Up-ton Wake-field Wall-den War-fop
Wick-cliff Wick-ham Will-ford Wind-for. w

(Lessons of short, easy and pleasing verses, with words of two syllables.)

The Horse and Ass | But here mam-ma,
live up-on grass. *a* here is a ball ;

The Mag-pie, | yes that my dear,
doth hop and fly. *b* may play with-al. *b*

The Calf doth bleat, | The top it is,
that want-eth meat. *c* to play with-al ;

The Pea-cock, | and whip a-bout,
fil-ly bird, is vain ; the barn, or hall. *i*

be-cause he hath | The Kid he skips,
a shin-ing train. *d* a-mongst the stones ;

The Ox he is | but if he falls,
our big-est beast. he'll break his bones. *j*

of all our Birds, | The lit-tle Bee
the Wren's the least. *e* he hath a sting,

The lit-tle Rab-bit's | to make those smart,
soft and neat ; who in-jure him. *k*

warm with fur ; | The Kid he is
and swift of feet. *f* a lit-tle Goat ;

Here is a knife, | and he will have
I'll take it : Fly a rag-ged coat ;

it will cut | a beard and horns too
your fing-ers, in good time,

let it lie. *g* if he don't
break

break his neck,
when he doth climb. *l*

Ob-serve, be-ware,
and have a care,
to plague the
Dog or Cat:
for each one knows,
he snaps his Foes;
and Puss with claws,
will scrat. *m*

The Bat, he is
a fly-ing Mouse;
all day he sleep-eth,
in the house:
but when 'tis dusk,
then out he flies
in search of prey;
his food is Flies. *n*

Rise by time
in the day
there's the long-er
to play. *o*

Go to bed
with the Fly,

there's the long-er
to lie. *p*

None else but chil-dren,
or great fools,
will play with
a-ny edg-ed tools. *q*
The cun-ning Fox,
kills geese and cocks,
and so he ha-ted
is by man,

and we do kill him,
when we can. *r*

The rea-dy way,
to be a man;
is for to do,
what good you can. *s*

What makes a man,
is not the size;
but learn-ing to
do more than boys. *t*

The lit-tle Fly's
a pret-ty thing,
'tis al-most al-ways
on the wing;

in sun-shine weather and with ease;
it delights, do no-thing in haste,
and soon it goes but catch-ing
to bed at nights. of Fleas.

RID-DLES.

What is that,
which watch-eth
the Mouse,
and kil-leth the Rat?

It is the --CAT.

A Riddle on a Candle.

What is that,
whose nose is red;
which giv-eth light,
to go to bed?

What is that
which when 'tis bright
keep-eth out wind,
but let-teth in light.

a WINDOW.

Do all o-ther things,
with thought

The Ra-ven, we
do most-ly know,
by be-ing big-ger
than the Crow;
but bet-ter he
is known to folks,
by his hoarse voice,
when e'er he croaks.

EM-BLEMS.

As the Fox snaps
the Goose and Hen;
so fools are bit,
by cun-ning men.

He that would live
se-cure from want,
must lay up store,
as doth the Ant.
As Bees store hon-ey
in the hive;

Lessons, with Words of two Syllables. 51

fo Men must lay up, The Hare and Snale,
who would thrive. c a lit-tle tale ;

. The Cat is kept The Hare in haste,
with-in the house ; runs ve-ry fast ;
to kill the Rat, but if she stay,
and eat the Moufe : up-on the way,
fo we should like, or go a-bout,
and love the Cat ; there is no doubt,
but must not tease her, but that the Snail,
for she'll ferat. d then will not fail,

The Dog is will-ing, with his slow pace,
for to do, to win the race. b

what a-ny one
doth set him to. e

The Ass is stub-born, The Mor-al
and will not, So a-ny Boy,
go with-out beat-ing though he be dull,
a dog-trot. f if he will come,
his Mas-ter says,

To be call'd Ass, will get be-fore
is a dis-grace, the Boy that plays. i

be-cause the crea-ture The Black-bird has
stub-born is. g a charm-ing note,

52 *Lessons, with Words of two Syllables.*

when e-ver he	and teach the
will tune his throat.	lit-tle Birds to sing:
but that he doth	or least the Hen,
but rare-ly do,	should think, her
'tis not a-bove	sit-ting long,
a month or two;	the Cock re-gales he ^r
to please its young,	with a cheer-ful song.
'till they take wing,	

Who is that amongst the Boys;
that dares to make, so great a noise? *k*

Learn to be qui-et from the Ox.

Learn to be wa-ry, from the Fox. *l*

To lie down ear-ly, from the flock.

Learn to rise ear-ly from the Cock. *m*

Learn, from the lit-tle Bee, and Ant,

To lay up store, for times of want. *n*

Some thing in short, may learn-ed be,

From al-most ev'-ry thing we see. *o*

The Bee a Fly is, with a sting,

to make those smart, who in-jure him. *p*

there-fore take care, and don't come nigh,

to hurt or plague, that lit-tle Fly. *q*

To brouse on rocks, we keep the Goat,

he's like the Sheep, but has a rag-ged coat;

he

he nim-ble is, and horn-ed like the Deer,
and skips on rocks quite void of fear. r

The mean-est things we can pro-duce,
are most-ly known, to have their use ;
the Flea, the Spi-der, and the Louse ;
to make us keep a clean-ly house :
and those that won't be warn'd by these,
will get some loath-some foul dis-ease. s

The Dog is kept to drive the herd and sheep ;
and watch the house, while we are fast a-sleep :
dis-turb not then his rest, nor that of Puss ;
for while we sleep, they wake, and watch for us. s

The Bees lay up their hon-ey in the hive,
and to de-fend it, ev'-ry Bee will strive ;
keep at a dis-tance there-fore, and take care,
to save your self from harm, and them from fear. u

As Bees store hon-ey in the hive,
so he must lay up mon-ey, who would thrive.

The Hedg-hog, to de-fend from fears,
na-ture has giv-'n a coat of spears ;
so to de-fend him-self from all,
he rolls him-self in-to a ball :
and if you don't let him a-lone,
he'll prick your fing-ers to the bone. v

54 *Lessons, with Words of two Syllables.*

This crea-ture liv-eth in the woods, and
when he finds a num-ber of crabs, fall-en
un-der a tree, they say he rolls him-self
up-on them, and trots with them home,
stick-ing up-on his back. w

(Lessons, in order to instill the principles of religion and
good nature: to which end, the following verses,
should not only be read over several times, but some
of them afterwards, got by heart.)

(Of cruelty or ill nature.)

As Birds and Flies can-not com-plain,
Boys let a-lone to give them pain;
Their tem-pers hard-en thus, like steel,
They'll ne-ver mind, what o-thers feel. x

No liv-ing thing should a-ny Boy,
Have for to play with, as a toy;
For what is on-ly play to him,
Is smart-ing, cru-el pain, to them. y

A-bout the leg of a-ny bird,
To tie a string, up-on my word
You give it pain, with it to play,
'Till break a limb, to get a-way. z

To Bre-tles for to tie a string,
Is like to tear them limb, from limb;
And when they fly, you give them pain,
In pull-ing of them down a-gain. a

From

From a-ny Bee, to take the sting,
Or through his tail, to thrust a pin;
Or Cheef-es, put, to turn like wheels,
Is not to think, the pain it feels. *b*

Tease not the lit-tle Dog in play,
For if that he could speak, he'd say;
You hurt my limbs, and let me fall,
Felt you the pain you give, you'd cry and bawl. *c*

If we feel pain, from break-ing of a limb,
Or a-ny pull, it must be so with them;
Their pain is ve-ry great, we may be sure,
Al-tho' they can-not say what they en-dure. *d*

The tor-ture giv-en thus, to Birds and Flies,
May be as great, as when a Gi-ant dies. *e*

And yet these tor-tures al-most ev'-ry day,
Bad Boys are suf-fer'd, to in-flict in play.

For bad Boys tor-ture these poor things, }
By tear-ing off their legs and wings; }
And running through their bodies pins. *f*

Ob-serve, what now I say to thee,
If you be cru-el, you will ha-ted be;
Mind well, what un-kind thing you do, }
Some thing as bad, will sure be done to you, }
As God hath said it, so it must be true. *g*

56 *Lessons, with Words of two Syllables.*

Matt. 7. 2. *With what ev-er mea-sure you meet, it shall be measur'd to you again.*

(Of the advantages of civility and good nature.)

If a-ny per-son has a mind,
To be be-lov'd, he must be kind. *b*

Be civ-il un-to all, don't a-ny tease,
Who would be pleas'd himself, must o-thers please, *i*

By rea-son, and good words, with ease;
You'll lead most men, to what you please;
Yet Man's the hard-est thing a-live,
By harsh words, or by force to drive. *j*

Though things be done, by o-ther means,
Yet this by much the bet-ter seems;
Be-cause you get good will there-by,
And to O-blige a-gain, in time they'll try. *k*

Be kind, and ev'-ry crea-ture love,
And you'll be lov'd by all, and God above. *l*

The Bad BOY.

He who steals,	Bird or Fly,
or tells a lie;	is a bad, or
is a naugh-ty	naugh-ty boy. <i>n</i>
wick-ed boy. <i>m</i>	Who mis-chief doth,
Who hurts a Pupp-y,	or doth but try,

to

to do what's bad,
is a bad Boy.

He, who doth not
come to school,
is a bad Boy,
and a Fool.

He who doth not
strive to do,
what his Mas-ter
sets him to ;
but will be sul-len,
pout or cry,
is a bad, or
naugh-ty Boy.

The bad Boy,
does not as he's bid,
and there-fore he
is beat and chid :
and shall be beat,
the Mas-ter says,
un-til that he
will mend his ways.

The fret-ful, is
a fool-ish Boy,

who for a thing
doth bawl, and cry,

for he is sure
to be de-ny'd ;

the ve-ry thing,
for which he cry'd.

for if you hu-mour
him, or strive to please
he then will cry,
for ev'-ry thing
he sees.

Who strives to please
the cry-ing Boy,
doth teach him for
more things to cry ;
and thus

by pleas-ing him,
will make him more
fro-ward and fret-ful
than he was be-fore.

The Boy is fool-ish
who doth cry or fret,
for that most sure-ly
no-thing good will get:

no-thing

no-thing but frowns,	from all, to whom
hard words	he such a tem-pet shows. †
and hard-er blows,	

God doth his will to Man re-veal.
 And says thou shalt not lie, nor steal
 He there-fore who doth steal or lie
 Must be a bad and wick-ed Boy :
 And sure-ly doth de-serve the rod,
 for do-ing what's for-bid by God. u

To sling a stone, or else a stick,
 At any Bird, or lit-tle Chick ;
 Though bad Boys call it sport or game,
 It a bad na-ture shews, be-cause they aim,
 To fright the crea-ture, or to make it lame.
 Nay what is still a great-er shame,
 Is that it injures those, which are most tame. v

The bad Boy ne-ver is at ease ;
 He strives to plague, and vex, and tease :
 But when he gives, or grief, or pain,
 He's sure to have it back again. w

Ob-serve, what e-ver thing you do,
 The like will sure be done to you,
 As God hath said, it must be true. †

Be wise there-fore, and do not do,
What you would not have done to you. x

Good na-ture in a mas-ter will pass by
A ma-ny faults of learn-ing, in a Boy ;
But sure-ly him will whip, who tells a lie,
Or steals, or swears, or makes a less Boy cry. y

OF LYING.

(As the suppressing of the hateful vice of lying, is of the utmost consequence, towards the welfare of all societies, and to the honour, security, and comfort, of every single person in this life, and to their eternal happiness in the next ; therefore all the most prudent methods, ought to be considered and try'd, by which this greatest vice in children, may be either prevented, or reform'd. Now as the blame of doing what is wrong, and the great fear of punishment in children, is a strong temptation, to the sin of lying ; so there is no vice, that children are so much addicted to as this ; and therefore early care, should be taken in order to prevent, their getting a habit, of telling lies. They should be frequently told, that it is a very great sin ; that it makes every fault, at least double, and that therefore their punishment for it, will always be doubled. That they will be forgiven a great many faults, for telling the truth, but will most certainly be punished, if they tell a lie. That telling of lies, will make them condemn'd and despis'd by their parents, their master, and all their best friends : with all other arguments, that are likely to have, any effect upon them. The first time it is perceiv'd, that any child has told a lie, it seems to be the best way, not to use any manner, of painful correction, nor even to use, any seeming anger, or harshness of speech ; but only to seem, to be very much, surpriz'd at it ; and to suppose it to be owing, either to their not knowing, or forgetting, or not sufficiently attending to, what they had before, been told about it ; and that will afford a good handle, for reading, or talking over to them any parts of the following instructions, which seem most proper at that time ; or for making them afterwards get any

any of the verses, to say by heart. And if any such parts of the following instructions, were pick'd out, and read, or rather talk'd over to them, as seem best adapted to those circumstances and times, and not too much, or too long continu'd, a reasonable admonition of this kind, prudently managed, would very probably answer the end, and save correction, and a great deal of trouble.)

✱ That tell-ing of lies is a great sin.

God hath said, ye shall not deal false-ly,
 a or lie to each other, Levit. 19: 11. And
 again, put away ly-ing, and speak the
 truth. Collos. 3. 9. and Ephes. 4. 25. So
 b as God hath said, thou shalt not tell a Lie,
 it is there-fore a ve-ry bad and wick-ed
 thing, to tell a-ny lies.

c That God will not love those who tell
 lies, he hath told us, in the book of his
 word, nay that he ha-teth all such, he
 d plain-ly de-clares, for it is said, Prov. xvi.
 17. *The Lord ha-teth a ly-ing tongue.* And
 Prov. xii. 20. that *Ly-ing lips are hate-ful*
 e *to the Lord.* So we see that the Lord will
 not love those, that tell lies, and then, they
 will not get what is good; nay, that he
 f will hate them, and then others, will hate
 them too; and use them ill, as they de-
 serve.

That

2. That a lie can-not be hid.

A Lie will not be a-ble to con-ceal a g
 fault, for God hath de-cla'r'd, that they
 who tell lies, shall not escape, Prov. xix.

5. And he, who se-eth in se-cret, and b
 know-eth all things, hath told us, that
There is no-thing co-ver'd that shall not be
re-veal'd; nei-ther hid, that shall not be i
known. Luke xii. 2. So a lie told to con-
 ceal a fault, is not on-ly a wick-ed, but
 al-so a ve-ry fool-ish thing. j

When faults you do, for fear of be-ing chid,
 Tell not a lie, for that can-not be hid.

3.

God hath de-cla'r'd, he'll tell to ev'-ry one,
 All the bad things, that are in se-cret done: k
 So what is true, do not de-ny,
 Don't mischief do, don't tell a lie,
 Be-cause it must be known, for God was by. l

A ma-n-y lit-tle faults in youth
 Will pardon'd be, for speak-ing truth;
 But he who tells, a will-ful lie, m
 A swing-ing rod shall sure-ly make him cry.

A

4.

n A lie, is the ad-ding of a sin, to a fault, and so it makes the crime at least dou-ble, and there-fore the beat-ing for it, will be dou-bled too. So

o Tell not a lie, what e'er you do,
For it in-stead of one fault, ma-keth two.

5.

p A Ly-er loof-eth all cre-dit, so that he is not be-liev'd e-ven when he speak-eth the truth; no one will trust him a se-cond time.

q A ly-er will not be be-liev'd,
By one, whom he hath once de-ceiv'd.

6.

r They who tell lies, are ser-vants to the De-vil, for he is we are told, the fa-ther of lies. And a-gain, his ser-vants ye are, to whom ye o-bey.

s If ye speak truth, ye are there-by known to be the ser-vants of the God of truth, but if ye do speak lies, or will do e-vil, then are ye there-fore ser-vants of the De-vil.

Who

Who fears to tell a lie in youth,
 He is the ser-vant of the God of truth:
 But ev'-ry ly-er, doth what's evil,
 So he's the ser-vant of the De-vil.
 And he, who here doth his work, will be
 sure in the end, to re-ceive his wa-ges.

Of Ga-ming.

Game not for pins,	and make you poor.
or o-ther things;	nay what is more,
for if you do,	a Rogue or Whore:
you will it rue.	there-fore that,
for it will teach,	you may not love it,
and give an itch,	ob-serve God faith,
to game for more,	thou shalt not cov-et.

(Of Quarrelling)

The two DOGS, a Fable.

One dog came bark-ing at an o-ther near him,
 Which made the o-ther dog at first, to fear him;
 This made the bark-ing dog the o-ther bite,
 Be-cause he thou't the other would not fight,
 But he was catch'd, for he did not judge right.
 The o-ther turn'd, and beat him, as 'twas fit,
 And so at last, the bi-ter, he was bit.

The

The Mor-al.

Be not so bru-tish as to fight,
 Or be like Dogs, who snarl, and bite.
 Peace thou shalt seek through-out thy days,
 Thou shalt not brawls,
 Nor hurt-ful quar-rels raise.

Of Scoff-ing.

I had a Ewe, with but one Eye,
 A Ram too, that was lame ;
 They bore me, as good lambs,
 And as much wool, as a-ny sheep I had ;
 Were they not then, to me as good,
 As those that have both eyes,
 And all their limbs ?
 They sure-ly were. Why then do some,
 Scoff at a one ey'd man, or one that's lame ?
 For he may be, more use-ful in the world,
 Than one that has both eyes, or all his limbs ;
 He may perhaps know more, or do more good,
 Than you or I.--But though it be not so
 To grief let us not add,
 Or make him sad,
 For that, we know, is bad.

Of do-ing as bid.

The Sheep and the lit-tle Lamb, a fa-ble.

A care-ful old sheep, ice-ing her lit-tle
 Lamb, play-ing a-bout, not far from a
 well, call-ed out un-to it, and said, I
 charge you my Dear, ne-ver to come,
 with-in two yards, of that Well there;
 so the lit-tle Lamb ob-serv'd what his Mo-
 ther said, while she was by; but as soon
 as e-ver she was gone, as he thought he
 could take care e-nough of him-self, he
 was re-solv'd to see, what there was in the
 Well, so a-way he went, to peep in-to it,
 but just as he stoop'd down, his foot slip'd,
 and down he fell head long, to the bot-
 tom of the Well: and just be-fore he sunk
 to the bot-tom of the wa-ter, these words
 came from him, in a dole-ful tone, "Why
 " was I, so great a fool, as not to do, as
 my Mo-ther bid me!

Of the Good Boy.

The good Boy,	nor will he beat
will not hurt	a les-ser Boy;
a Bird, or Fly,	or strive to vex,

or make him cry: Be a good Boy,
 for he well knows, and you will see;
 that if he does, that you will
 God who loves them, kind-ly treat-ed be. *d*
 will not love him. *b* For who is good,
 The Boy that's good, we know that he,
 will help his Mo-ther by ev'-ry one,
 al-ways to do, will lov-ed be. *e*
 some thing or o-ther: At a-ny per-son,
 will tend the child, that is lame;
 or house, or fire, he will not limp,
 or do the thing, or make his game.
 that you de-sire. nor vex, nor tease,
 for this good Boy, the old or poor,
 Mam-ma will bring; or huff a beg-gar,
 when she comes home from the door, *f*
 some pret-ty thing. *c*

He will not fling a stone, or stick,
 At a-ny Bird, or lit-tle Chick,
 For that is a sure way to fright, *g*
 All tame and pre-ty crea-tures out of sight.
 All love the mild, and kind, and each one would,
 Give ev'-ry thing that's prop-er to the good:
 What therefore a-ny child would have, then let it.

Begood, and qui-et ; that's the way to get it.

The good Boy strives, to learn his book,
The bad boy, scarce will on it look. *b*

The good Boy, knowledge learns at school,
The bad Boy, will turn out a Fool. *i*

The good Boy none will hurt for sport
And when there is good reason fort,
Will do it so that all shall find
He is not cru-el or un-kind. *j*

The good Boy, shews him-self to be,
Both good and kind, to all that's less than he:
He will not beat, or tease them for to shew,
That he hath strength, or pow-er so to do :
For all can see, was he not kind, and good,
He pow-er has to hurt them if he would. *k*

He that wont make a less Boy cry,
Nor tease, nor fret, nor tell a lie ;
Will al-ways have a bet-ter fate,
Than they who Lies, and Brawls cre-ate,
The good, will see the bad Boy stript ;
And will be pra-is-ed, when the o-ther's whipt. *l*

(That moral precepts, may may be learn'd with ease,
and remember'd with pleasure, the sum of them are in
this book, for the generality, put into rhyme. And as
Pope observes, what will a child learn sooner than a
song. So herein are also added some very short moral
songs,

songs, first to be very carefully learned as lessons, and some of them afterwards, to be got by heart ; in order to fix in the minds of youth, a love of virtue, and an abhorrence of vice ; and a desire to do, what is worthy of praise : because the love of virtuous praise, is a strong motive, to virtuous actions. To which afterwards at home, if sprightly or agreeable tunes were added, they would be sung with pleasure ; and thus they might be, more strongly, and agreeably, fix'd upon the mind ; which might be of great advantage, in time to come.)

(Of virtuous praise.)

My dears it is a charm-ing thing,
To be ad-mir'd by men ;
There-fore let us strive,
To do what's right,
And try, and strive again.

To be be-lov'd, for what is right,
Gives a great plea-sure, and de-light ;
A plea-sure, that's more last-ing far,
Than a-ny o-ther plea-sures are.

There's no-thing we know,
gives so much de-light ;

As th' he-nour and praise,
of do-ing what's right.

Come then my good Boys,

let us ne-ver be tir'd ;

Of fri-ving to do,

what

what will make us ad-mir'd.

P

We all de-fire to be prais'd,
And hate so much, to be def-pis'd ;
That just con-tempt for what is bad,
Will spoil all joy, and make us sad :
There-fore let's do, what's good and right,
With-out that there's no plea-sure,
Or so-lid de-light.

q

(Of truth and honour.)

Come let us sing in ear-ly youth,
The praise of hon-our, and of truth ;
And with de-light, the prais-es tell,
Of those who do, what's right and well. *r*
Who does what's right, and speaks the truth,
Will be es-teem'd, by all in youth ;
Will gain re-gard, and love, and then,
Will be ad-mir'd, and prais'd by men. *f*
Then let us sing in ear-ly youth, &c.]

I hate the shame-ful cow-ard Youth,
Who does not dare, to speak the truth ;
Who mean or shuf-fling tricks doth try,
And mean-ly strives to hide it with a lie. *t*

A thou-sand lit-tle faults in youth,
Will par-don'd be, for speak-ing truth ;

*F**in*

In that he's sure-ly in the right,
And thence will be, his friends de-light. x

Who tell-eth lies, I him def-pise,
 from th' bot-tom of my heart:

And who doth cheat, will sure be beat,
 and of it feel the smart. v

But who doth right, will have de-light,
 in praise, and not be tir'd :

There-fore my good Boys,

Let us add to our joys,
 the plea-sure's of be-ing ad-mir'd. w
 (Of the advantages of being good.)

Let fool-ish bad boys,

Make a bawl-ing and noise,

In or-der to gain their ends,

I will not be chid, for I'll do as I'm bid,

And get things, by love of my friends. x

What e'er we ap-prove, ad-mire or love,
 Is giv-en to those that do right ;

So I'll learn to do well, and strive to ex-cel,
 And get it with praise and de-light. y

O then shall I see, o-thers wish-ing to be,
 As lov'd, and as prais'd, as I am :

I shall get ma-ny friends,

And

And gain all my ends,
And ap-pear much lik-er a man. 2
So let praise and de-light,
Of do-ing what's right,
Be the mo-tive of all we do :
For this my good boys,
Will give great-er joys,
Than ought else, both to me and to you. 4

(As early Instructions in the Principles of Religion are of the utmost Importance towards the Salvation of Souls, I cannot but suppose that every Thinking or Consciencious Master, will be naturally Inclind to Instruct his Scholars, not only in the learning of Letters and Words but also in the Principles of the Christian Religion. For such therefore as have not time to Compose what their Scholars ought to be very early instructed in : I have here inserted several Short and Easy Lectures particularly adapted to the Capacity of Children which may be first read as Lessons ; and afterwards talked into them at several Times, some little part twice or three Times a Week as shall be judg'd most proper ; for it is doubtless the Duty of all such as have the Care of Youth to Instruct them early in the Principles of Religion : and if there is not otherwise Time for it, 'tis much better to omit one Lesson to all those that are to be instructed in this Manner, than to omit instructing them in the Principles of Religion. And it may also be made an Ease for the tediousness of Teaching in the common way, and be also variety to the little Scholars. And as it will not take any Time from the Hours of Play, for this reason perhaps the generality of Scholars, will attend better to them in this Manner at School, than they would be found to do at home.

I hope therefore that no Master, will neglect this Duty, for it apparently is of greater Importance, than any he can omit for it.)

My lit-tle Dears I am to tell you, that the Cow, and the Dog, and the lit-tle Horse, and all the pret-ty liv-ing things that are ; were at first made, by that great God who lives in Hea-ven a-bove. He, too it was who made the Trees that bear Cher-ries, Ap-ples, Plums, and Pears, and all the Trees that are ; and all the pret-ty Flow-ers, and lit-tle pret-ty colour'd Birds and Flies, and all the Liv-ing and the Grow-ing things that A-ny where we see.

The Plum, the Ap-ple,
And the Cher-ry Tree,
And all the Flow-ers
And pret-ty Birds we see ;
All these were made
And giv-en us in Love,
By that great God
Who lives in Hea-ven a-bove. *f*

The same kind God who lives in Hea-ven a-bove, did al-so make the Sun, the Moon,

Moon, and Stars, and e-ve-ry thing that g
was too hard for Man to make : All these
were made by God, and giv-en at first to
Man by him ; and he it is who giv-eth to b
our Friends, what ev-er 'tis they have, to
give to us. As there-fore that great God
who lives in Heav-en a-bove, has been so i
kind, and good, to make all pret-ty liv-
ing things for us ; and all the Trees, and
pret-ty paint-ed Flow-ers, and all things j
else that Man could nev-er make, as God
hath kind-ly made these things for us, we
ought there-fore, to love that God, who k
thus lov'd us, and is so kind and good ; and
as he giv-eth to our Friends what e'er good
things they have to give to us, we ought l
there-fore, when e'er we go to eat, ei-ther
our Break-fast, Din-ner, or Sup-per, first to
re-turn our Thanks to God and say, Good m
Lord, I do re-turn my Thanks, for this
and all thy Kind-ness un-to me. Or in n
verse thus,

For this, that is pre-par'd for me ;

I give my Thanks, kind Lord, to thee.

• And al-fo when we have done eat-ing, we should then re-turn our Thanks un-to God, and fay ;

p Lord, I re-turn my Thanks to thee ;
For all thy Kind-neſs un-to me.

(My little Dear as you know the Cat, and the Cow, and the Dog, and the Hen, and all the pretty little Birds, and Creatures you have ſeen, I can tell you that there is a very pretty Story to be told about the Dog, and the Cat, and the Cow, and the Hen, and all the Pretty colour'd Birds, and all the living things you any where have ſeen : and if I find that you are good, when I have time, I then will tell it to you. And when by ſome ſuch Introduction as this, a longing deſire is rais'd in the minds of Children, to hear the Story ; then proceed at a proper time, to tell them the Story, in the following manner.)

A-bout fix Thou-ſand Years a-go, there
q was ne-ver a Man, nor a Wo-man, nor a
Cat, nor a Dog, nor a Cow, nor a Tree,
nor Graſs, nor a-ny one thing, we now ſee,
r in the World. Then God who lives in
Heav-en a-bove, firſt made the Sun, and
Moon, and all the Stars, and ſet them in
s the Heav-ens, where we do ſee they are.
God then did make this World on which
we live ; and after that, he made all kinds
t of Trees, ſuch as bear Cher-ries, Ap-ples,
Pears,

Pears, and Plums, and all the Trees we see.
God al-so made at that same Time, all
Corn, and Grass; and all the pret-ty Flow-
ers, that we see grow, in Gar-dens, or in
Fields; all these God made, and all the
pret-ty co-lour'd Birds, which fly a-bout,
and sing a-mongst the Trees.

Of the Bee-ing of a God.

The Art of Man can't make a Tree,
Or a-ny liv-ing thing we see;
There-fore some Per-son there must be,
More pow-er-ful than Man, whom we can't see;
This Per-son is our God (the De-i-ty.)
This God by his great Pow-er and Love,
And Wis-dom; reigns in Heav-en a-bove:
The Sun, and Moon, and Stars, de-clare
That God's in Heav-en, who plac'd them there;
A-bove the reach of Man, that wee
Through all the Earth may plain-ly see,
Not on-ly by the Sun, which is so bright,
But by each Star which shin'-eth in the Night,
That a great God there lives, en-thron'd in Light.

God made all Liv-ing things that are,
for to En-joy the Bless-ings fit for them,

and al-ſo for to be Bleſſ-ings to Man.

The Cow God made to give us Milk, the

c Hen to lay us Eggs, and bring up Chicks ;
and the Sheep to give us Wool, to make
us Clothes. And ſo

d Let us ob-ſerve, it is to God we owe,
What ev-er Bleſſ-ings, from his Crea-tures flow.

Thus good and kind was God ; at firſt h^e

e made, two of each Kind, and gave the
Pow-er to bring forth lit-tle ones juſt like
them-ſelves, and ſo they did. A Hen had

f fix-teen Chicks, a Sow twelve Pigs, the
lit-tle Rab-bit, fix or eight at once : all
o-ther Crea-tures too, had young-ones like

g them-ſelves, thoſe young ones grew, to
their full Age, and then, they o-ther young
ones had, Year af-ter Year, till Hun-dreds

h there ap-pear'd, of ev'-ry Kind ; and ſo
the World in time, be-came well ſtock'd,
with ev'-ry thing we ſee.---

i Af-ter the World was fur-niſh'd for
our uſe, with Horſ-es, -Cows, and Dogs,
and pret-ty lit-tle Birds ; and Trees, and

j Flow-ers, and Graſs, and Corn, and all the
Liv-ing,

Liv-ing, and the Grow-ing things we see:
God then did make our Pa-rents too, A-
dam and Eve, whose Pic-tures you may
see a lit-tle fur-ther on; and these had
Chil-dren soon, and they when Men and
Wo-men grown, then o-ther Chil-dren had,
from Year to Year, till thou-sands came
from two, and hence came all the Peo-ple
that we see.

To our first Pa-rents, God from Heav-
en a-bove, gave all the Things, we in this
World do see, to please, and make them
Hap-py. Thus kind was God to Ad-am,
and to Eve; and to their Chil-dren too,
and they in Pray-er, re-turn'd their Thanks
to God, who dwells in Heav-en, who gave
them these good Things, and so should
we, re-turn our Thanks to God; for it is
he, who gives our Pa-rents first, what e'er
they have, to give to us, we ought there-
fore, to give our Thanks to God, who is
the best of Fa-thers, and of Friends: let
us then Learn, to pray to God; and say,
this lit-tle Pray-er at least.

My Thanks, to Thee O Lord I give,
For Life, and Health, and ev'ry Thing I have.

- 2 And af-ter giv-ing Thanks to God,
Good Chil-dren will un-to their Pa-rents
f say, Pray (Pap-pa, or Mam-ma) pray to
God to bless me.---and then they will be
good.

(Of the Fall and Redemption of Man.)

- s I be-fore told you My lit-tle Dears,
that the Cow, and the Cat, and the lit-tle
t Nag, and the pret-ty co-lour'd Birds and
Trees and Flow-ers, and the Sun al-so,
which shines so bright, and warms us all ;
and makes the Earth look gay, and Plea-
u sant ; and all the Stars, were made by God,
who lives in Heav-en a-bove ; and that
'tis He, who giv-eth to our Friends, what
b e'er good things they have, to give to us.
But I must tell you now, that this good
God, who lives in Heav-en a-bove, be-fore
w he made this World, and Man, God made
a ma-ny An-gels, for to dwell, in Heav-en
with Him. These, God made at first, wis-
r er, and bet-ter far, than Man, for to En-
joy,

joy, the Glo-ries of the Heav-ens a-bove. These An-gels there had Pow-er so free-ly giv-en them by God that it ap-pear'd to them to be their own, to give them great-er Plea-sure and De-light, in what they did : but some of them, were so puff'd up with Pride, at see-ing how much Pow-er they had to do, what e'er they set a-bout ; that they then thought them-selves, e'en a-ble of them-selves to do what e'er they pleas'd, with-out the help of God, and then puff'd up with Pride, they would with- draw their Ser-vice from their Lord, nay strove for to De-throne their Mā-ker and their God. Then first it was, that God who un-to them, had on-ly shewn his Wis-dom and his pow'r-full Love, shew'd them his Pow-er in Wrath, and flung them down from Heav-en, in-to a Lake of Ev-er last-ing Fire. Thus those that were, An-gels at first in Heav-en, by be-ing Re-bels un-to God, were chang'd to Dev-ils, cast out of Heav-en, and confin'd to Hell. Let us be care-ful then, for to o-bey the Word

of God, least we bring down, his An-ger, up-on us.

- G** Af-ter the Re-bel An-gels, were cast out of Heav-en, so ma-ny places as they there pos-sess'd, of Glo-ry and De-light, then be-
h came va-cant, and that these de-grees of Glo-ry, and De-light in Heav-en, might not be lost; God made Man-kind, out of
I the Earth, and to pre-vent his be-ing ru-in'd, as the fall-en An-gels were, by Pride; the Lord told Man at first, how mean a
R state he took him from, that he made him at first, out of the Dust of the Earth: and this is set down in the Book of God, *Gen.*
L 2d. that none of us may ev-er be proud and vain.

From the Dust of the Earth, or the Clay of the Field, was the first Man made, and from one of the Ribs of the Man, God made a Wo-man, to be a Help, and a Com-
M fort to Man; and then a Charm-ing Plea-sant Gar-den, was giv-en them by God, for to live in; with all the fin-est, and most
D charm-ing Fruit, to eat; and all the sweet-
 est

est Flow-ers, for to per-fume the Gar-den,
and to please their Eyes, and all the pret-
ty live-ly lit-tle Birds, to sing un-to them, **P**
and all the pret-ty Crea-tures that we see,
to play a-bout them, and re-joice their
Hearts. All these, and all the Trees that **D**
are, God gave to Man, but on-ly one, they
were for-bid to taste, to see if they would
do, as they were bid : God said to Man, of **R**
that Tree which is in the Mid-dle of the
Gar-den, thou shalt not eat of it, And
least he should be tempt-ed, for to eat **S**
there-of, God kind-ly told him that if he
eat, of the Fruit of that Tree, he should
sure-ly die : but as for all the o-ther Trees, **T**
their Fruits he had free leave from God, to
eat, when e'er he had a mind : thus kind
was God to Man. **D**

Then the first Man, and the first Wo-
man, whose Names were Ad-am and Eve,
liv'd for some time, in this plea-sant Gar- **H**
den, and were great-ly pleas'd with it, and
all the pret-ty Crea-tures that God had
giv-en to them. But the great-est of the **M**
fall-en

fall-en An-gels, whom we call the Dev-il, through En-vy con-ceiv'd a ha-tred a-
 gainst them, and hates us al-so for the same rea-son. So this wick-ed Spi-rit the Dev-il, when he saw how pleas'd, and hap-py,
 Ad-am and Eve both were, with the boun-ty of God, in that pleas-ant Gar-den; re-solv'd if he could, to put an end to their
 de-lights, which he con-triv'd to do, as follows, (and so my Dear if you will be ve-ry good, you shall then hear the whole Sto-ry out, as soon as I have time, and lea-sure to tell it.)



The Serp-ent be-ing the most cun-ning of all Crea-tures, the Dev-il there-fore tempt-ed

tempt-ed Eve, in the like-ness of a Serp-ent, which took and eat, some of the Fruit of the for-bid Tree, and then said un-to Eve, hath God said, ye shall not eat of the Fruit of this Tree, lest ye die? you may plain-ly see it is not Poi-son be-cause it hath not kill-ed me; sure-ly there-fore ye shall not die, by eat-ing of this Fruit; nay God doth know, that in the Day that ye eat of the Fruit of this Tree; your Eyes shall be open-ed and ye shall be as Gods, know-ing Good from E-vil. The Wo-man there-fore, see-ing that the Fruit of the Tree was pleas-ant to the Eye, and good to eat, and much to be de-sir'd, to make one wise, seem'd not in the least to doubt, but that Fruit, which seem'd to make the Serp-ent Rea-ion like a Man, might ve-ry like-ly make Men, as wise as An-gels, or per-haps as God, so she took of the Fruit of the for-bid Tree, and did eat of it, and gave some of it, to her Hus-band, and he al-so did eat of it. So they both did, what God had charg-ed them not to

to do ; God there-fore or-der'd his Ho-ly An-gels, to turn, them out of that pleas-ant Gar-den.

But though God de-clar'd, to Ad-am and Eve, that if they eat, of the Fruit of that Tree, in the Midst of the Gar-den, they should sure-ly Die ; yet the Mer-cy of God, was so great, that he suf-fer'd them to live, for ma-ny Years, be-fore his Jus-tice, would put in force this Sen-tence of Death, which was then pass'd up-on them. So they then, as we do now, liv'd as (Crim-i-nals) un-der Sen-tence of Death, for a long while, but af-ter ma-ny Years they both did die for this ve-ry Of-fence ; a-gainst the Com-mand of God. And all we the Chil-dren of Ad-am and Eve, are sure to Die al-so, if we al-so of-fend a-gainst the Com-mand of God. This is the rea-son why Men and Wo-men Die, and are put in-to Graves ; for had not Man (dis-obey'd) his God, none of us would e-ver have suf-fer'd Death, but all would have been ta-ken up in-to Heav-en, per-haps as E-noch or (E-li-jah) were.

After Man had (dis-obey'd) the Command of God, and was for that Offence turn-ed out of that pleas-ant Gar-den call-ed (Par-a-dise) the Earth then was curs-ed by God, to pun-ish Man, and then it would no more, bring forth Fruit for Man, as it did be-fore, with-out La-bour and pains. And there-fore from that time, Man was forc'd to dig, and plough the Earth, be-fore it would bring forth, Corn, e-nough, to sup-ply him with Bread. Thus was hard La-bour the re-sult of Man's not (o-bey-ing) the Com-mand of God.

But so great is the Mer-cy, and Good-ness of God, that though Man had brought this E-vil up-on him-self, and that too by not (o-bey-ing) the Com-mand of God ; yet our God had still, so much pi-ty on Man, as then to give him a kind Pro-mise, that the Seed of the Wo-man in time should bruise the Serp-ent's head ; or that the Wo-man, should, in time, bring forth a Child, which should be found to have more Wis-dom and Pow-er to save Men from

from the E-vil of Sin, and to res-tore us a-gain to the Fa-vour of God, and the Hap-pinefs we loft; than the Dev-il had eun-ning to en-snare and de-ftroy us.

And at length when the full-ness of time was come, that is when that time which moft pro-per to ful-fill this Pro-mife was come, God sent his Son Je-fus Chrift in-to this World, to be born of a Wo-man, and to live like one of us, in Or-der to in-struct Man-kind, and to shew them plain-ly by his Words and Life how to live in fuch a Man-ner, as would pre-pare them here for the (Hap-pi-ness) of Heav-en. Up-on this kind de-sign, to make Men Hap-py, the Son of God came down from his Throne in Heav-en, to be born; and liv'd al-moſt thir-ty years in this World, like one of us in or-der the bet-ter to con-verſe with us. But that he might not be (miſ-ta-ken) or judg'd to be a com-mon Man, God ſent his Pro-phets, as Her-alds be-fore him, to de-clare his Com-ing, and to pre-pare Man-kind to re-ceive Je-fus Chrift,

Christ, as they ought to receive the Son of God, and An-gels al-so (at-tend-ed) at his Birth.

Yet when Je-sus Christ de-clar'd him-self to be the Son of God, by ma-n-y won-der-ful Works that he did, yet there were but ve-ry few that would be guid-ed by his Wis-dom, or would fol-low that pat-tern, which he him-self set them to live by. And this could not, but great-ly grieve the Son of God; but yet for all that, he still strove to mend Man-kind, and when he had done, all that was pro-per for him to do, though ve-ry few, would be mend-ed by him; yet ra-ther that e-ven those few, who are sor-ry for hav-ing (of-fend-ed) God, and de-sire and strive to a-mend their Lives, least these, though few, should be shut out, of the King-dom of Heav-en, for those past Sins, which they can-not make a-ny a-mends to God for; Christ kind-ly of-fer'd up him-self, to suf-fer in their stead what e-ver was due to them for their Sins; that they might not
be

pu-nish'd for them, in the World to come.
For their Sins it was, that Jesus Christ
gave him-self up to be whip-ped in a ve-
ry cruel man-ner



and af-ter that suf-fer'd the most shame-ful
and pain-ful Death of the Cross.

Thus



the Son of God Dy-ed for our Sins, to save
all those that do re-pent, from be-ing pu-
nish'd in the world to come.

This cru-el Death he suf-fer'd for our sakes, and his Bo-dy was bu-ry'd as all o-ther dead Bo-dies are. But af-ter three days ly-ing in the Grave, God rais'd up the Bo-dy of Christ, to Life a-gain, so that he eat, and drank, and talk-ed with his Friends, and (Dis-ci-ples) for ma-n-y Days. And to prove to all, that he was the Son of God in-deed, he was af-ter that ta-ken up by his Fa-ther in-to Heav-en, in the sight of five hun-dred Per-sons at once ; and in the Ho-ly Scrip-tures we are told, that he now sit-teth, next to the Throne, of God the Fa-ther, ma-king (con-ti-nu-al In-ter-ces-si-on) for us.

Catechetical Questions to be frequently ask'd in order to fix the foregoing Instructions on the Minds of young Scholars.

Question. Did Almighty God who lives in Heaven above, make the Sun and the Moon, and the Stars, and place them out of the reach of Man in the Heavens above, where we see they now are?—*Answer.* Yes.—*Q.* Who was it that made the first Man and the first Woman called Adam and Eve?—Was it Almighty God

God that made these our first Parents?—*A.*

Yes.—*Q.* Who was it that made all the pretty colour'd Birds,—the Cat—and little Dogs and Cows—and all the Beasts and Trees—and Grass—and pretty Flowers, and every thing that Man can't make?—*A.* Almighty God.—

Q. Was not Almighty God exceeding kind and good in making all these pretty things and giving them to us, to please and make us happy?—*A.* I own he was.—

Q. Did Almighty God give our first Parents Adam and Eve a Delightful Garden call'd Paradise to live in?

—*A.* Yes.—*Q.* How came we to know all this? Doth the Book of God tell us so?—

A. Yes it does.—*Q.* Did Adam and Eve live all their Lives in that delightful Garden called Paradise?—*A.* No.—

Q. How came that about—were they turned out of Paradise?—

A. Yes.—*Q.* Why? how came they to be turned out of that delightful Garden? was it for eating of the Fruit of that Tree in the middle of the Garden, which God had charged them not to eat of?—*A.* Yes.—

Well then you see it was for not doing as they were bid, and so be sure to remember that. *Q.* But how came they to eat of that forbidden Fruit? did

any

any one tempt them to eat of it?—*A.* Yes.—

Q. Who was it that dared to persuade them to do as Almighty God had commanded them not to do?—Q. Was it the Devil that tempted them?—*A.* Yes it was him.—Q. What, did he come to Eve in the shape of a Man?—*A.*

No.—Q. Did he come to persuade her in the form of an Angel?—*A.* No.—Q. Did he tempt her in the form of a Serpent?—*A.* Yes.

—Q. Why did the Devil tempt Eve to do what God commanded them not to do; was it because he had a mind; to have them turn'd out of that Pleasant Garden?—*A.* Yes.—Q. How came the Devil to try to do this great Injury to Adam and Eve? doth he love to do Mischief?—*A.* Yes.—Q. May we do so to?—*A.* No.—Q. Why not? is it because Almighty God hath commanded us not to do so?—*A.* Yes.—Q. How came the Devil to hate Adam and Eve? did he envy them because God Loved them?—*A.* Yes.—Q. Did Adam and Eve Eat of the Fruit of that Tree in the middle of the Garden which God had commanded them not to Eat of?—*A.* They did.—Q. Were they turn'd out of Paradise for not obeying the Command of God?—*A.* They were.

were.—*Q.* Was Adam and Eve ever suffered to come again into that Paradise, after they had been turned out of it, for Eating of the forbidden Fruit?—*A.* No.—*Q.* What was Adam forc'd to do for his Living after he was turn'd out of Paradise into the wide world? was he forc'd to dig the Ground, before it would supply him with Corn enough for Bread to Eat?—*A.* Yes.—*Q.* How came the Ground to require more Labour, to make it bring forth Fruit, than it did before Man was turn'd out of Paradise? did God curse the Earth, for the punishment of Man?—*A.* Yes.—*Q.* And did that Curse of God make the Earth less fruitful than it was before?—*A.* Yes.—*Q.* As God said unto Adam, thou shalt surely die if thou eatest of the Fruit of the forbidden Tree, did Adam and Eve both Die for Eating of the forbidden Fruit?—*A.* Yes.—*Q.* But did not God in Kindness give them a reprieve for some time?—*A.* Yes he did.—*Q.* Why?—was it because Adam and Eve repented and were sorry for what they had done?—*A.* Yes.—*Q.* But did they both die at last for that Sin?—*A.* They did.—*Q.* Is Death then the certain Consequence of disobeying the Command of Almighty God?—*A.* Yes it is.—

Q. Then

Q. Then must all Mankind who are Sons and Daughters of Adam and Eve, die if they disobey the Command of God?—A. They must.

—Q. Had God Pity on Man, after he had disobey'd his Command, and lost the Happiness of that Paradise, which he at first gave him to enjoy?—A. Yes.—Q. Did God promise

Man any relief under his Distress for the loss of Paradise?—A. Yes.—Q. Whom did God send this Relief by?—Was it by Jesus Christ?

—A. Yes—it was by him.—Q. Who was Jesus Christ? was he the Son of God?—Did God declare him to be his Son by a Voice from Heaven?—A. Yes, and more than once, as may be seen, Mat. 3. 17. Mark 9. 7. John

12. 28.—Q. Did God also declare Jesus Christ to be his Son by the wonderful Works which he did to prove that he was the Son of God?

A. Yes.—Q. What Miracles or wonderful Works did Christ do, to shew that he was really the Son of God? did he make the Dumb to speak? did he make the lame to walk, or the Deaf to hear, or the Blind to see, by only commanding it to be so?—A. He did so.—Q. Did the Dead also rise to life again at his Command?

—A. They did.—Seeing then that these won-

derful Works do plainly prove that Jesus Christ is the Son of God—Q. What could it be that induced him to come down from his Throne in Heaven, to live upon Earth like one of us? Was it his Love to Mankind, and a desire to make them eternally happy?—A. Yes, we are told that it was.—Q. Did he for that end declare the Will of God to Mankind?—A. Yes.—Q. Did he also shew them by his own Life as an Example, how Men may live here so as to prepare themselves for the Happiness of Heaven?—A. Yes, he did.—Q. Did the Son of God appear in the World as a mighty Prince?—A. No.—Q. Did he choose rather to appear as a Man only of mean circumstances?—A. Yes.—Q. Why did he choose to appear as so mean a Man? was it that he might thereby set an Example to the greatest number of Mankind, and thereby do the more good?—A. Yes.—Q. So then in order freely to talk and converse with Men and the better to shew and tell them how they may attain unto everlasting Happiness, the Son of God came down from his Throne in Heaven, and lived in this World for above thirty years like one of us, so great was the Love of God for Man.

Does

Does this then appear to be the design of the Son of God, in coming down from Heaven to live as a Man in this World?—*A.* Yes.—*Q.* Did all this goodness and Kindness of God for Mankind meet with a suitable, or proper return?—*A.* No.—*Q.* And did not Christ shew still greater Love for us than all this? did he not suffer a very cruel Punishment for our sakes; to save such of us as are sorry for our Sins?—*A.* Yes.—*Q.* What Punishment did he suffer to save such? did he suffer himself to be cruelly whipt for their Sins?—*A.* Yes.—*Q.* Did he after that suffer himself to be put to a cruel Death also, to save us from eternal Death?—*A.* Yes.—*Q.* What Death was it that Christ suffered? was it the Death of the Cross?—*A.* Yes.—*Q.* Who was it that put the Son of God to Death? was it the Jews?—*A.* Yes.—*Q.* How came the Jews to crucify the Lord Jesus Christ? could they find any fault in him?—*A.* No.—*Q.* How came they then to crucify Christ? did they know who he was?—*A.* No.—*Q.* Did they judge him worthy of Death because he declar'd himself to be the Son of God?—*A.* Yes; they thought it such Blasphemy and Dishonour to God for

one that appear'd as such a mean Man, to pretend to be the Son of God, that they declar'd him to be worthy of Death for it, and therefore it was that they crucified Jesus Christ.—

Q. Could not he, who with the words of his mouth, struck those Men to the Earth, which came in multitudes arm'd to take him, have deliver'd himself from them, if he had pleased so to do?—A. To be sure he could.—Q. Why

then did he not? was it because he undertook to suffer for our Sins?—A. Yes.—Q. How do

we know this? doth the Book of God tell us so?—A. Yes.—Q. Did Christ then suffer the

Jews to do all this by him, that he might suffer that Punishment which was due to all such as shall hereafter be saved?—A. Yes.—Q. Do

the holy Scriptures tell us, that the Sufferings of Christ, will be accepted by God, for all the Sins that his Servants have forsaken and repented of?—A. Yes.—Q. Then we shall not

be punished for our past Sins, if we believe in Christ, and sincerely endeavour to obey his Commands, for the time to come?—A. No.—

Q. If we then will forsake our Evil ways, have we a surety of forgiveness for Christ's sake?—A. Yes we have, for Christ suffered for

the

the Sins of all such.—*Q.* When the Body of Christ was dead, was it buried as other dead Bodies then were?—*A.* Yes.—*Q.* Doth the Book of God tell us any thing of Christ, after his Body was laid in the grave? doth it tell us that God raised the Body of his Son Jesus Christ to life again on the third day?—*A.* Yes.—*Q.* But as he is not now here in this World, how can we be sure that this is true? was there any number of creditable Persons who saw him after God had raised him from the Dead?—*A.* Yes a great many.—*Q.* But might they not see a Spirit, and think it was our Lord Jesus Christ? did any number of Persons talk with him, or eat and drink with him after God had rais'd him to Life again?—*A.* Yes.—*Q.* How long did he afterwards shew himself to his Disciples? did he converse with them here on Earth for forty Days after he rose from the Dead?—*A.* Yes he did.—*Q.* What became of Christ after those forty Days were ended? did he then ascend up into Heaven?—*A.* Yes.—*Q.* How do we know that? did his Disciples see him ascend up into Heaven, or were there other witnesses enough to prove it?—*A.* Yes.—*Q.* How many Persons were

there together who with their own Eyes saw Christ go up into Heaven? were there two or three hundred Persons that saw this?— *A.* Yes, and more.— *Q.* How many were there? do the holy Scriptures tell that there were more than five hundred Brethren at once that saw our Lord ascend to Heaven, and that a Cloud received him out of their sight?— *A.* Yes.— *Q.* Are we also told in the Book of God that St. Stephen saw at his Martyrdom the Heavens opened and Christ standing at the right hand of God where he is always ready to make Intercession for us?— *A.* Yes.— *Q.* Is it not then a most comfortable thought that we have for an Advocate with the Father Jesus Christ the Righteous, who loved us so much as to die himself to save us?— *A.* It is.— *Q.* Should we not then be very thankful for all these great Instances of the favour and Loving kindness of God towards us?— *A.* We ought, and should be very thankful?— *Q.* How then shall we shew or return our Thanks to God, in a manner that is most agreeable to him? can any thing we can do be so pleasing to him as endeavouring to learn his Will, and to obey his Commands? has he told us that this

is the most pleasing to him?— *A.* He has.—

Q. Has Almighty God given us any particular Commands, by which we may know how to do what is pleasing to him?— *A.* Yes. Q.

How many of these Commands has God given us?— *A.* Ten.— Q. Are they set down in

the Book of God?— *A.* Yes.— Q. Whereabouts in that Book are they to be found? are

they set down in the 20th Chapter of the Book of Exodus?— *A.* Yes.— Q. Which is the first

of those Commandments?— *A.* Thou shalt have none other Gods but me, &c.

(A Few short Catechetical Questions, for such young Scholars; as cannot reasonably be supposed to attend either to more, or longer Questions.

Q. Who made you and all Mankind?— *A.* Almighty God.— Q. Who was it that died to

redeem you and all Mankind?— *A.* Jesus Christ.— Q. Who sanctifieth you and all good

Persons?— *A.* The Holy Ghost.— Q. Did God make all the good things that Man cannot

make?— *A.* Yes.— Q. Is it God who giveth us all good things?— *A.* Yes.— Q. Ought we

not then to love God for all the good things
he

he hath made for us?—*A.* Yes certainly.—*Q.* What doth God (the maker and giver of all good things) require of us?—*A.* To obey his Commands.—*Q.* How many Commandments are there?—*A.* Ten.—*Q.* Which is the first?—*A.* Thou shalt have none other Gods but me.

(After these short Answers are got by heart, others from the Longer foregoing Questions may be added to them, such as are judg'd most proper, till in time they learn the whole.)

*Additional Lessons with Words of two Syllables
as Instructions both in morality and reading.*

*(That the Good will be rewarded and the Bad
punished after Death.)*

A My Lit-tle Dears I told you be-fore,
that those An-gels which did not o-bey
the Com-mands of God, were cast down out
B of Heav-en in-to Hell, which is a Lake
that burn-eth with fire and Brim-stone;
and that those fall-en An-gels were call-ed
C Dev-ils: and that be-cause God loves us,
and in-tends us to fill up those pla-ces in
Heav-en which were va-cant by those
D wick-ed An-gels be-ing cast down from
thence, the Dev-ils there-fore through En-

A Picture drawn from the Word of God,
John 5. 27 and 28. and Matt. 25. 31—45.



Reader observe this Little Print,
and therein you will see;
What the sure Lot of Good and Bad,
at the Last Day will be.
We're on our Trial now, and Heaven or Hell,
Will be our Lot; as we act ill, or well.

An Advertisement to Teachers.

AS two things cannot well be attended to at the same time, therefore so long as the attention of Children is taken up, in considering either the Letters or the Syllables of Words, it cannot reasonably be expected that they should then comprehend the meaning of them. But when by use the Letters and Words are become easy to them; then the mind is at Liberty to attend to something more; and if it is not set upon some other Task will be dissatisfied and uneasy at reading the same thing over again, because it supposes that further Improvement is to be gained by it: but if a child is shew'd how to read it, in a different manner, or with a different Intention, it thereby becomes as it were a new thing; and so will again take up the Attention of the mind, till that Excellency also is attain'd; and as they have in part overcome the difficulty before, they will read it over again with greater ease to themselves, and also spare the Teacher the trouble of pointing out the Letters, or looking at the Words: Every part of this little Book should therefore be read over several times, for these several Intentions. First to tell the Letters, or to spell the Words, till they are tolerably perfect in that. Then telling each letter over to themselves, they should only at the end of each Word speak it out distinctly, and so one word after another through the whole, or as much as is necessary to be thus read. Then they should be set to read the words distinctly, like some other Scholar whose way of reading it seems best for them to imitate; which will also be an honour to some Boy that reads well, and naturally excite an Emulation in the School: and even after that they may learn to read it with an Emphasis, or as the Master doth, like a Man, so as to shew that they know the sense of it, and then this little Book thus read, would be more to the advantage of the Scholar, and Honour of the Master, than many other Books hurried over.

vy hate us, and strive all they can to se-
duce us, not to O-bey the Com-mands of **E**
God; that He may not love us a-ny long-
er, and then those, whom God will not
Love and pro-tect, the Dev-ils will soon **F**
get pow-er o-ver them, and will drag such,
in-to that hor-rid Lake of Fire they live in
to be pun-ish'd there-in for Ev-er and Ev-er **G**
for be-ing bad; for God hath de-clar'd in his
Ho-ly Book, that all those who are bad,
wick-ed, or naugh-ty, and will not strive **H**
for to be good, shall af-ter they die, be
punish'd for ev-er with the Dev-ils in Hell.
But as for all those that are good, and do **I**
as they are bid, and strive to do, as God
would have them do, af-ter they die, they
shall be ta-ken up in-to Heav-en, which **K**
is the most Charm-ing place that we can
con-ceive, where they will live in Peace
and Joy, with-out ev-er Dy-ing more. So **L**
when a-ny Per-son dies, his Soul is then
part-ed from his Bo-dy, and the Bo-dy is
left here, to be put in-to the Grave, but **M**
the Soul lives, and will be ta-ken a-way in-
to

to the o-ther world, ei-ther by the Dev-ils,
N to be pun-ish'd with them, if they have
 been here wick-ed, or naugh-ty: But if
 they have been good, in do-ing as they
D were bid, and in stri-ving to o-bey the
 Com-mands of God; then the Soul will be
 taken up by the An-gels of God to have
P its re-ward for ev-er in Heaven; where
 all those who are good and kind are sure
 to meet, and to find, all that they can ev-
N er hope for, ei-ther to please, or to make
 them hap-py.

(2d. Of Obedience to Parents.)

That we may all know how to do what
R is pleas-ing to that good God who is al-
 ways rea-dy to pro-tect us from the Dev-il
 and all that would hurt us, and who hath
S made all the pret-ty lit-tle Birds, and
 Flow-ers and pret-ty liv-ing things we see
 for us, to please and make us hap-py. This
T same kind God has or-der'd it to be set
 down in the best of all Books, which we
 call the Bi-ble, what he would have Man-
N kind to do. Now, in this Ho-ly Book of
 God,

God, there are these words, Exod. 20. Honour thy Fa-ther, and thy Mo-ther, that thy days may be long in the Land, which **u** the Lord thy God giv-eth thee. And in Levit. 19. 3. Ev'-ry one shall fear his Mo-ther, and his Fa-ther, saith the Lord. And **m** in Deut. 27. and the 16 v. Curs-ed be he, that set-eth light by his Fa-ther, or his Mo-ther. And Coloff. 3. 20. Chil-dren, **x** o-bey your Pa-rents, in all things : for this is well pleas-ing un-to the Lord, That is, mind what your Pa-rents say to you, do **n** as you are bid, for God hath or-der'd them to teach you to do those things that are pleas-ing to him, and will be of ser-vice **z** to your selves, and to o-thers ; which if you learn as you ought to do, you will be great-ly lov-ed by your Pa-rents and **a** Friends, and al-so by the Lord our God.

But as for those naugh-ty, and bad Chil-dren ; who will not mind, what their **b** Mas-ters, and Pa-rents say to them ; that same God, who liv-eth in Hea-ven, and giv-eth ev'-ry thing that is good, to those **c** that

that are good, hath told us, he will not love, them that are bad, un-til they will
 d strive to be bet-ter: and in or-der for to make them so; he hath giv-en their Mas-
 ters, and their Pa-rents, pow-er to beat,
 e whip and cor-rect them found-ly, till they will pro-mise, and strive to do, as they are bid. So we see, that all naugh-ty, and bad
 f Chil-dren, who will not do as they are bid; will not, be lov-ed of God, and then o-
 thers will beat them, and use them ill, and
 g none will mind their Cries, and what a sad case will that be.---- But as for those, who strive to do what ev-er they are bid,
 h God we know will love them, and all the best of Man-kind will love them too, and then they will have ma-ny good things,
 i giv-en to them, for be-ing good; which bad Chil-dren cry for, but can-not get. Thus my Dear you may plain-ly see what
 j a sad thing it is to be bad; and what a Charm-ing thing it is to be good.

Of the Goodness of God.

k The Good-ness of our God is plain, in
 ing

giv-ing of us, all the things we want.
in ma-king Trees, to bear us charm-ing
Fruits. In ma-king Riv-ers, and the Sea, **i**
to give us Fish: The Earth spread o-ver
with Grass, to feed us Flocks, and
Herds, to give us Milk, and Clothes; **m**
and ma-n-y sorts of Meats, to strength-en
and re-fresh, the Heart of Man. And o-
ther Cat-tle too he gives to us; the Ox, **n**
and Ass, to bear our Bur-dens; and to
to take, the hard-est toil from Man. The
Horse to car-ry us, where e'er we want to **a**
go, with speed, and ease. These, and ten
hun-dred thou-sand Bleff-ings more, God
dai-ly gives to Men; which shews, his **p**
Good-ness has no bounds to us. Which is
a pleas-ing Thought to dwell up-on.

As God so lov-eth us, we should love him, **q**
So as t'o-bey, his Laws, and not to sin,
But love him more, than a-n-y o-ther thing.

(These and such like moral verses should be repeated
again and again at proper places, till in time they
become so familiar, that they can very easily get them
by heart.)

That

r (That God is the best of all Friends.)

God is the Best of Friends, to all who
 strive, to do as he com-mands, all things
 2 are his, and are at his Com-mand, he al-
 ways is at hand, to keep us from all harm,
 and rea-dy for to give us what we want,
 f ask or de-fire, so be that what we ask,
 is pro-per for us. Tis this Good God, who
 gives us Friends, and it is he who giv-eth
 g to our friends, what e'er good things, they
 have to give to us. God gives us his good
 things by Pa-rents, and by Friends, to
 t make us love them more, and be more rea-
 dy for to learn such things, as they would
 have their Chil-dren for to do. As Chil-
 u dren know not what is fit for them, so
 God who giv-eth Rea-son un-to Man,
 hath left to Man to give them what is fit
 u for them to have; and for to teach them,
 what is best, for them to do; and to di-
 rect them all the Time of Youth, till they
 w have Rea-son, to di-rect them-selves.

(That God is our Father, and that we ought to Love
 him, and fear to offend him.)

The

The Lord God, who made our first Pa-
rents, Ad-am and Eve, and so by be-ing
their Ma-ker, is our Fa-ther, is still as kind
as a Fa-ther to us, nay he is more kind by
far, than a-ny Fa-ther on Earth is. He
hath made all man-ner of good things for
us, and has them al-ways by him, in great
plen-ty, to re-ward those that are good,
and do as they are bid, to all such, he is
rea-dy to give, all that they ask of him in
Pray-er. As there-fore it is God who
made our first Pa-rents, and is still as kind
as a Fa-ther to us in giv-ing us those things
that are need-ful for us, we there-fore ought
to Love God, with the same kind of Love,
as we do the kind-est of Fa-thers ; that
is, we should be as rea-dy and will-ing to
o-bey his Com-mands, as we are to o-bey
the kind-est of Pa-rents, and as much a-
fraid, of do-ing a-ny thing that is dis-
pleas-ing to God, as a good Child is a-fraid,
of do-ing a-ny thing that will dis-please a
kind Pa-rent.

H

(That

108 *Lessons, with Words of two Syllables.*

(That God is very Bountiful and kind.)

Now my Dear ob-serve what I tell you,
that so long as you take care to be good,
f and to do as you are bid, our Kind and
good God, who liv-eth in Heav-en, has
pro-mis'd to give us, ev'-ry thing that is
G good for us; for he hath said, and it is set
down in the Book of God, that no good
thing will he with-hold, from them that
h live a God-ly Life. So that if what our
Pa-rents have, or our Friends can give, is
not e-nough for us, he will by o-ther ways
i or means, give us as much; as we have need
of; so be we ask it in Pray-er of him:
and be-sides, we are told, in that ho-ly
i Book, that God is al-ways more rea-dy
to give, than a-ny of us are to Ask; so be
we on-ly take care to do, those things, that
k he would have us do.

(Of Learning to read the Holy Scriptures.)

The Lord our God who liv-eth in Heav-
i en, that he might not be al-ways speak-ing
from Heav-en, as he did once, when he gave
his

his Com-mands, to the Chil-dren of Is-ra-
el; has or-der'd those things, which he m
would have ev'ry one of us to do, to be set
down in a Book. And that Book is call'd
the Bi-ble, and there-fore we are to sa-lute n
that Ho-ly Book with great re-spect, and
to strive all that we can to learn to read,
that we our-selves, may there-in read, o
what it is, that this all-wise, Kind, and
good God, would at all times have us to
do. That Ho-ly Book, which I be-fore p
told you, is call'd the Bi-ble, was made
long be-fore a-ny o-ther Books, that are
now in the world; and it is the best q
Book that ev-er was Print-ed: it kind-
ly warns us to be care-ful to a-void, what
ev-er God knows will do us harm, and tells r
us of those things, that will do us good;
how we may en-joy the bleff-ings of this
world, so aś to be for ev-er hap-py in ?
Heav-en.

F I N I S.



AS it seems to be impossible to put all that is necessary for Children to learn into one Six-penny Book, if printed in the most easy, and legible manner; therefore the remaining part of this Work which contains still greater variety of Lessons, from Words of Three to Words of Eight Syllables, in a gradual Manner, with such short rules, and other things as are proper for such a Book as this, are printing in another Six-penny Book, as this is, and if both of them are bound together, the Price of the whole will be only Ten-pence.
